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THE TURKS IN EUROPE.

BY

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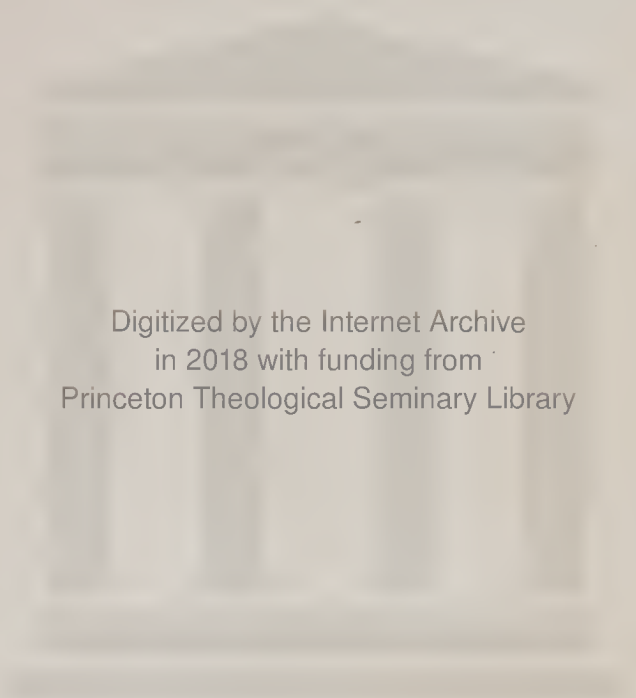
THE
TURKS IN EUROPE.

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THE TURKS IN EUROPE.

“WHAT is to be done with the Turk?” is the great question now in every mouth. Before we can rightly answer that question, we must first put and answer two others. We must first see who and what the Turk is; we must then see what the Turk has done in Europe. We shall then be better able to answer the third question, What is to be done with him? Let us begin, then, by trying to answer the first question,

Who and what are the Turks?

This question might easily be answered by taking words which were once used for a very different purpose, and saying that, as regards the nations of Europe, the Turks

are "aliens in blood, aliens in language, and aliens in religion." Such a saying would be quite true, but it would not be enough. Nations which are alien from one another in blood, in language, and in religion, may easily live together in good international friendship; they may sometimes even live peaceably together under the same government. But there are points about the Turks which make them alien in all these ways from the nations of Europe in a manner in which the nations of Europe are not alien from one another. There are many things which all the European nations have in common, and which bind them together as members of one body, in none of which the Turks have any share. The differences between the Turks and the European nations are of another kind from the differences between one European nation and another. And the differences between the Turks and the European nations are of a kind which makes it quite impossible that the Turks

should ever become members of one civilized body in the way that the European nations are members of one body. To understand this the better, let us see what the points are in which the European nations agree with one another and differ from the Turks.

First, then, nearly all the European nations belong to one family of mankind, and speak languages which once were one language. It is, indeed, only lately that this truth has been made generally known by the researches of learned men; but it has none the less always been a truth; and we may be sure that the real original kindred which exists among all the European nations has at all times had a real influence in binding them together, even when they themselves had no notion that there was any such kindred among them.

Secondly, the European nations have much of their history and many of their memories in common. All of them either once actually formed part of the Empire of

Rome, or at least were greatly influenced in many ways by the language and civilization of Rome. The western part of Europe has been in this way influenced by the Western Roman Empire, while the eastern part of Europe has been in the like sort influenced by the Eastern Roman Empire, which had its seat at Constantinople or New Rome. Thus all the nations of Europe have many ideas and feelings in common which are not shared by those nations which never had any thing to do with either of the seats of Roman power. Thus, for instance, the Greek and Latin languages, and the works written in them, are a common possession of all those nations which came under the influence of Rome, but a possession in which those nations which never came under that influence have no share.

Thirdly, the greatest result that has come of this common Roman influence has been that all the nations of Europe have a common religion. Christianity became the

religion of the Roman Empire, and of those nations which got their culture from either of the two seats of Roman power. Christianity has made no great progress beyond those bounds; and, though different European nations have accepted Christianity in different national shapes, though there have been many disputes, and even fightings and persecutions, among the professors of different forms of Christianity, still the common religion has always been a real tie. The points of likeness between any two Christian nations will be found, when they are compared with nations which are not Christian, to be much greater than their points of unlikeness.

Fourthly, from the common history and common religion of the European nations, it follows that they all have a certain common civilization. They have much that is common to them all in their political, social, and intellectual life. Let us take two special instances, which show the way in which the Christian religion and the ear-

lier laws and customs of the European nations have worked together. Christianity lays down no civil precepts; but it lays down moral precepts, by which Christian nations have been more or less influenced. There is nothing in the Christian religion which prescribes any particular form of government; Christian nations have therefore lived under all kinds of governments. But the moral precepts of Christianity are all in favor of law, order, and justice. And though the governments of some Christian nations have been very bad, yet law, order, and justice have never been quite forgotten; and, as time has gone on, even the worst Christian governments have shown that they have been able to make more or less improvement. The morals of many Christian nations have been very bad; but in no Christian nation has polygamy been allowed by law. In this matter the law of Rome and the moral teaching of the Gospel went together. But the law of Rome allowed slavery; while, though

the Gospel contained no direct precept against slavery, still its moral precepts have been felt to be inconsistent with slavery. Slavery has therefore been gradually, though very slowly, abolished in all the Christian countries of Europe, and in most Christian countries out of Europe. We may say that two of the things which most distinguish Christian or European society are, that it has always forbidden polygamy, and that it has gradually come to forbid slavery.

Fifthly, all these causes working together have brought about a state of things in which the greater part of Europe lives under national governments, and for the most part under fairly good governments. Some are doubtless better than others; all, doubtless, might be made better than they are; but all of them fairly discharge, or, at the worst, try or profess to discharge, the first duty of a government in doing fair justice between man and man. And in by far the greater part of Europe men are under gov-

ernments of their own nation. It is only in a few small parts here and there that men complain of being under foreign dominion; and, though subjection to a foreign government is doubtless always a grievance, yet, as compared with other countries and other ages, we may say that in modern Europe even a foreign government does not carry with it any utterly intolerable oppression. In by far the greater part of Europe men are under governments which are strictly national—governments which they may wish to improve in this or that way, but which they in no way wish to get rid of. And yet a very large part of the governments of Europe did in their origin spring from foreign conquests. But it came about nearly everywhere, either that the conquerors took to the language and manners of the conquered, or else that the conquered took to the language and manners of the conquerors. Thus, in one way or another, conquerors and conquered sooner or later became one people. Thus

Gaul was, ages baek, conquered by the Franks; England, some ages later, was conquered by the Normans. But in process of time Franks and Gauls, Normans and English, became one people. It makes no difference to the modern Freneman or the modern Englishman of which blood his forefathers came. For ages past the governments of France and England have been better or worse at this and that time, but they have at all times been national governments. Neither country for ages past has seen the dominion of strangers ruling over the people of the land in their own land.

Now, we in Western Europe, and, above all, we in England, are so used to all these things that we are apt to take them for granted, and not easily to understand a state of things which is utterly different. We are used to a government of our own people; we find it hard to understand a state of things in which what is called government is the mere dominion of stran-

gers lording it over the people of the land in their own land. We are used to a state of things in which the king or other sovereign is the head of the people of the land. His people owe him allegiance, because he gives them protection. We find it hard to understand a state of things in which the so-called sovereign is not the head of the people of the land, but the head of another people who have thrust themselves in by force, and who hold the people of the land in bondage. We find it hard to understand a state of things in which the so-called subject owes no allegiance, because the so-called sovereign gives no protection. We are so used to a good administration of justice that we find it hard to understand a state of things in which there is really no justice at all, where nothing can be done without a bribe, where the great mass of the people of the land can get no redress for the worst wrongs, and where the great mass of the people of the land are not received as witnesses. In short, we

are so used to a reign of law that we can hardly conceive the absence of law. We can hardly conceive a state of things in which the promises and proclamations of the so-called sovereign are broken as a matter of course, because they are never meant to be kept. We are so used to look on the land, the people, and the government as all bound together, that we find it hard to understand that it can anywhere be otherwise. We are often led into mistakes by using forms of words which are quite true in our own land and in other Western lands, but which are quite untrue elsewhere. As the interest of England and the interest of the English mean the same thing, we find it hard to understand that the interest of Turkey and the interest of the Turks mean two opposite things. Now this last is the great point of all which needs to be understood in thinking and speaking about these matters. We call our land England, because it is really the land of the English, a land where the peo-

ple and its government are alike English, where the people and the government have a common interest. But when we call a certain part of Europe Turkey, it does not mean that the people of the land are Turks, but only that the people of the land are held in bondage by the Turks. The Turks are not the countrymen of the people of Turkey; they are foreign enemies encamped among them. The ruler of the Turks is not the national sovereign of the people of Turkey; he is simply the chief of their foreign enemies. He gives them no protection; therefore they owe him no allegiance. The interest of Turkey and the interest of the Turks are two opposite things. Whatever the Turks seek as good for themselves is bad for the land of Turkey and its people.

In a word, the Turks in Europe are simply a band of strangers—a foreign army, in short, encamped in that part of Europe which from their encampment is called Turkey. Yet their encampment in Europe

began as long as five hundred years ago. Now, in most other places, when a conquest happened five hundred years ago, the conquerors and the conquered have by this time pretty well made up their differences, and have sat down as one people under one government. Why has not this happened in Turkey? Why have not the Turks become one people with the nations whom they found in the land? Why does the Turk still remain as much a stranger and an enemy as he was when he first came five hundred years back? Why has he never really become a member of the European commonwealth? The reason is, because the Turk has no share in any of the things which bind the nations of Europe together; above all, because he professes a religion which hinders him from ever having any share in them.

Let us now go in order through all these points in which we have seen that the European nations agree, and we shall find that in none of these has the Turk any share.

We shall see that to all the nations of Europe he is an alien in blood, an alien in language, and an alien in religion, in a way in which none among those nations are aliens to one another.

First of all, then, the Turk has no share in the first possession which is common to the nations of Europe, in their original kindred, of blood and language. The original Turks belong to quite another family of man from that to which the great mass of the European nations belong. Now, this of itself would doubtless have made it harder for the Turks to share in the common fellowship of the European nations; but the evidence of history shows that it would not of itself have made it impossible. For before the Ottoman Turks came into Europe, two other nations had come, who were more or less nearly akin to the Turks, and unlike the European nations in general, but whose history has been quite different from that of the Turks. The original Bulgarians came into Europe in the seventh cen-

tury, as barbarian invaders, just as the Ottoman Turks did seven hundred years later. But they gradually adopted the language, the manners, and the religion of the nations among whom they settled. They were lost in the mass of their Christian and Slavonic neighbors and subjects, so that the modern Bulgarians are a Slavonic people bearing the Bulgarian name. This shows that it is quite possible for a people, wholly alien to the other nations of Europe, and in some degree akin to the Turk, to change themselves, so to speak, into Europeans. Two hundred years later than the Bulgarians came the Magyars, or Hungarians, another people equally alien to the nations of Europe. The Magyars have not been lost among their subjects and neighbors in the same way as the Bulgarians; they still remain a distinct people, speaking their own tongue; but in other things they adopted the religion and manners of Europe, and they have been for ages counted as a European nation. But the Otto-

man Turk, so far from being like the Bulgarian, has not even been like the Magyar. He has not become European in any sense; and this, although not a few Europeans have, either by force or of their own free-will, at various times joined the Turks. Many of the actual Turks now must really be of European blood; but this has not made the Turks, as a body, Europeans: those who have joined them have ceased to be Europeans, but they have not changed the Turks into Europeans.

Secondly, as the Turks are alien to Europe in blood and language, they have no share in the history and memories which are common to Europe. Though their seat of power is actually placed in the New Rome, they have never come under those Roman influences which affected the older European nations, and which have also affected the Bulgarians and Magyars. They still, as a people, know nothing of the languages, the literature, and general culture of Europe. Their literature and culture,

so far as they have any, still remain the literature and culture of the East. With the nations of Europe, the civilizing influences have been Greek and Roman. Whatever degree of civilizing influence the Turks have ever undergone has been Arabian and Persian.

Thirdly, we come to the main difference of all, that which is the key to all the other differences, namely, that the Turks have never embraced the religion of Europe. This their forerunners and kinsmen, the Bulgarians and Magyars, did; but the Turks have not done so. Hence the Bulgarians and Magyars have become more or less thoroughly European, while the Turks have never become European. For the Bulgarians and Magyars came into Europe as mere heathen savages; they therefore adopted the religion of Europe along with the general culture of Europe. This the Ottoman Turks could not do, because they were not mere heathen savages, but Mohammedans with a kind of half civilization,

an imperfect form of the civilization of the East. The Mohammedan religion is, both in theory and practice, specially antagonistic to all other religions. And it is, in practice, specially antagonistic to Christianity; for Christianity and Mohammedanism alike, in that differing from most heathen religions, each proclaims itself as the one true religion which all men are bound to believe. Christianity and Mohammedanism have more in common than any other two religions; therefore they are more distinctly hostile to one another than any other two religions. Add to this that the Mohammedan religion makes it the duty of the true believer to fight against the infidel—that is, the man of any religion but the Mohammedan—and to bring him into bondage. For all these reasons, it is very hard for men who have once adopted the Mohammedan faith to turn to any other. The Turks, therefore, by remaining Mohammedans, have been unable to enter into the common European fellowship in the same

way as the original European nations, or even in the same way as those other alien settlers who have become Christians.

Fourthly, from this difference in religion between the Turks and European nations follows a complete difference in their political, social, and moral system. Speaking generally, no Eastern nation—at any rate, no great settled Eastern kingdom—has known freedom and good government in the sense in which those words are understood in Western Europe. The great governments of the East have always been despotic: where there has been any kind of lawful check on the power of the king, it has always been a religious check. So the government of the Turk has always been purely despotic, except so far as the will of the Sultan has been checked by the rules of the Mohammedan law. And the rules of the Mohammedan law have often checked this and that Sultan in wicked and cruel designs. But the Mohammedan law allows polygamy and slavery, and requires that

men of all other religions shall be subjects of the true believer. It is therefore impossible for the Turks or for any other Mohammedan people, so long as they remain Mohammedan, to establish what we in Western Europe should call free and just government. It is impossible for them really to enter into European fellowship, because their religion allows a social and moral state wholly different from that which all European nations hold to be right.

Fifthly, from all this it follows that the rule of the Turk in Europe never can be a national government. A Mohammedan government may be a national government in any country where the whole people is Mohammedan. In such a country it may be a good government, so far as any despotic government can be good. That is to say, there is always the chance of a well-disposed ruler, who may, if he choose, use his despotic power for good ends. But when a Mohammedan government bears rule over subjects who are not Mohammedans, it can

not be a national government. It can not be a good government. The most that the best-disposed Mohammedan ruler can do will be to keep his subjects of other religions than the Mohammedan from actual personal oppression. Mohammedan rulers have done this; but no Mohammedan ruler has really put his subjects of other religions on the same footing as his Mohammedan subjects. He must treat them as the inferiors of his Mohammedan subjects, as men whose religion is tolerated, and no more. And when a Mohammedan government is established by conquest over nations who are not Mohammedan, those nations necessarily become bondmen in their own land. All power and honor are kept for the conquerors, and for such natives as embrace the religion of the conquerors. Those of the natives who cleave faithfully to their religion remain an inferior race, in bondage to conquerors and renegades. And where the law, so far as the word law can be used, condemns the mass of the people of the

land to subjection and degradation, it is certain that subjection and degradation will grow into actual personal oppression. So it is now, in that part of Europe which we call European Turkey. The great mass of the Christian people there have remained faithful to their religion; they have therefore been made bondmen in their own land. They are ruled over by strangers, who, though they have been five hundred years in the land, still remain strangers. They have no national government. They have, in a strict sense, no government at all. The ruler of the strangers, who calls himself their sovereign, is not their sovereign in the sense in which any Western ruler is the sovereign of his people. He is not the head of their own nation; he is simply the head of a band of foreign oppressors. For, as must necessarily follow, subjection and degradation have grown into direct oppression—oppression which has been growing worse and worse for ages. An English statesman, not long ago,

said that the people of European Turkey, if they had grievances, ought to lay them before their own government, and not to listen to foreign intriguers. In so saying, he used words which have a meaning in Western Europe, but which have no meaning in South-eastern Europe. The oppressed Christian there can not appeal to his own government, for he has no government to appeal to. The thing which the English statesman called his own government, he looks on as the brute force of foreign enemies. Those whom the English statesman called foreign intriguers, he looks on as his countrymen who are ready to help him to win the freedom which they have won and kept for themselves. The man who calls himself the sovereign of these nations is not, in their eyes, their sovereign, nor are they, in their own eyes, his subjects. He gives them no protection; therefore they owe him no allegiance. He has no rights over them, unless there be right in brute force. They have no duties toward

him, except the duty of getting rid of him as soon as they can. In a word, the interest of Turkey and the interest of the Turk are two opposite things.

We have thus seen who and what the Turks in Europe are. They are an alien people, who have settled in Europe by force, but who have never entered into the common fellowship of European nations. They have no share in the religion, the culture, the historic memories, which are common to all Europe. They have been encamped in Europe for five hundred years. During all that time, they have been simply encamped; they are as much strangers at the end of five hundred years as they were at the beginning. They have nowhere become the people of the land; they have simply held the people of the land in bondage. They have never become one with the nations which they have conquered. They have never given them just or good government. They have been simply foreign oppressors, whose oppression has been always getting

worse and worse. And this state of things not only is so, but it always must be so as long as the Turk keeps his power. It must be so as long as he remains Mohammedan; and he is not likely to cease to be Mohammedan. As long as the Turk remains Mohammedan, he can not reform, in the sense in which Western nations understand reform. A Mohammedan government might, indeed, without ceasing to be Mohammedan, stop a great deal of the actual oppression and corruption which now goes on in the land which we call Turkey; for much of that oppression is as much opposed to the Mohammedan religion as it is to the Christian religion. But a Mohammedan government can not, without ceasing to be Mohammedan, put a stop to that which leads the way to such oppression and corruption, to that which makes oppression and corruption commoner and harder to be got rid of than they have ever been in the worst-governed Western countries. For such a government cannot, without sin-

ning against the first principles of its religion, put its non-Mohammedan subjects on a level with its Mohammedan subjects. It cannot get rid of the great evils of Eastern society which Western society has got rid of. It cannot get rid of polygamy and slavery, because the Mohammedan religion allows and sanctifies both. The rule, then, of the Turk is something which is not only evil in itself, but which, as long as it is the rule of the Turk, can never be made much better. The Turk cannot reform, because the principles of his religion forbid him to reform. As long as he remains Mohammedan, he cannot be any thing but a foreign ruler over subject nations in their own land; and such a foreign ruler can hardly fail to be a foreign oppressor.

We have thus answered one question, Who and what are the Turks? We will now go on to answer our second question—

What have the Turks done in Europe ?

This question might be answered in a few words. They have destroyed and they have oppressed. They have checked all progress in a large part of Europe. They have made promises and have broken them. They have shown themselves cruel, lustful, and faithless, even beyond other barbarian conquerors. This is all true in a general way; but it will be well to go a little more into detail, and to give a short sketch of the history of the Ottoman power, of its rise, and its decline.

We must, first of all, remember that all Mohammedans are not Turks, and that all Turks are not Ottomans. The Mohammedan religion began in Arabia in the seventh century, with the preaching of Mohammed, who died in 632. His preaching was a great reform in his own age and country; he gathered the scattered tribes of Arabia into one nation; he taught them to forsake idols and to worship the one

God. He gave them also civil and moral precepts which were much better than anything that they knew before. But unhappily in his latter days he taught his followers to spread his religion by the sword, and to force his teaching on the whole world as a universal law. The believer was to fight against the infidel till he either embraced Islam—that is, the law of Mohammed—or else consented by the payment of tribute to purchase his life, his property, and the exercise of his religion. This has been the law of all Mohammedan conquerors ever since. The Christian or other non-Mohammedan is spared only on condition of becoming a tribute-paying subject, a bondman in his own land. As soon as Mohammed was dead, the Arabs or Saracens, under rulers called *caliphs*, or successors of the Prophet, began to attack the whole world, especially the empires of Rome and Persia, which were the two great powers of those days. The seat of the Roman Empire was then at Constanti-

nople, or New Rome. Persia, the rival of Rome, was ruled by its native kings, professing the old Persian religion. In a few years Persia was utterly overthrown, and Rome lost the great provinces of Syria and Egypt. Then the Saracens spread, but more gradually, both eastward and westward, till in 711 the same caliph ruled in Spain and in Sindh. The Saracens passed into Spain in 710, and in a short time they conquered nearly all the peninsula. In the very same year they had their first dealings with the Turks.

The Turks are one of the most widely spread races in the world, and it is only with a small part of them that we have now any thing to do. Those Turks who dwelt between the two great rivers which run into the Caspian Sea, the Oxus and the Jaxartes, played an important part in the affairs of the Saracenic Empire. They pressed in as slaves, as subjects, as mercenaries, and at last as conquerors. In the end, the greater part of the Asiatic domin-

ion of the caliphs was practically divided among Turkish princes, who owned a mere nominal supremacy in the successor of the Prophet who reigned at Bagdad. Of these dynasties, the only one that we need speak of is that of the Seljuk Turks, who in the eleventh century became the greatest power in Asia. These were the first Turks who had any thing to do with the history of Europe. They never actually passed into Europe, but under their Sultan, Alp-Arslan, they won the greater part of the lands which the Eastern Roman Empire still kept in Asia, leaving to the emperors only the sea-coast of Asia Minor. The capital of the Seljuk sultans was now at Nikaia, threatening Europe, and especially Constantinople. But then came the Crusades. The Turks were driven back; the emperors recovered a large part of their territory, and the Turkish capital fell back to Ikonion. It was in the thirteenth century that the Turks with whom we have specially to do, the Ottomans, were first

heard of. Their power arose out of the breaking-up both of the Seljuk dominion and of the Eastern Roman Empire. It will therefore be necessary to give a short picture of the state of those parts of Europe and Asia with which the Ottomans had to do, as they stood at the time the Ottomans were first heard of.

In 1204 the Eastern Roman Empire had been altogether broken in pieces. Constantinople was taken by the Latins or Franks—that is, the Christians of Western Europe—and the Empire was divided into a number of powers, Greek and Frank. Among these the commonwealth of Venice got a great share. In Asia, Greek princes reigned at Nikaia and at Trebizond, both of whom called themselves emperors; and in 1261 the princes of Nikaia made good their right to that title by winning back Constantinople. Thus the Eastern Roman Empire in some sort began again, but with a greatly lessened dominion. It now took in little more than Thrace, part of Mace-

donia, and the western coast of Asia Minor; besides which the emperors also won back some outlying dominions in Greece itself. In Europe, Greece and the neighboring lands were cut up into various small states, and to the north of the empire lay the kingdoms of Bulgaria and Servia. In Asia, the Emperors of Trebizond kept part of the north coast of the Euxine, but all the inland parts were held by the Turks. It is said that in the middle of the thirteenth century, a Turkish chief, Ertoghrul, came into Asia Minor from the East, at the head of a wandering tribe; he entered the service of the Seljuk Sultan, and received from him a grant of land, which grew into the Ottoman Empire. Under Ertoghrul and his son Othman, or Osman, the wandering band was swelled by crowds of recruits, and the grant of land was increased at the expense both of the Christians and of other Turkish chiefs. From Othman his followers took the name of *Osmanli*, or *Ottoman*; and he died in 1326, having just before

his death established his capital at Brusa. His son Orchan made himself independent of the nominal Seljuk Sultan; he united most of the Turkish principalities in Asia Minor, and left to the Christian emperors of Constantinople and Trebizond nothing but a few towns on the coast.

Under Orchan came the first settlement of the Turks in Europe. They often ravaged the European coasts, and they were often foolishly called in as helpers by contending parties at Constantinople. At last, in 1356, they seized Kallipolis, or Gallipoli, in the Thracian Chersonesos; and the dominion of the Turks in Europe began. Their power now steadily advanced. Orchan died in 1359. Their next prince, Murad, or Amurath, fixed his capital at Hadrianople in 1361. He thus left to the empire nothing but the lands just round Constantinople and some outlying possessions in Macedonia and Greece. Murad also made Bulgaria tributary, and was killed in 1389, after the battle of Kossova,

which made Servia tributary also. Then came Bajazet, the first Ottoman prince who bore the title of Sultan. Under him the great crusade from the West, which had come to help Sigismund, King of Hungary (who was afterward Emperor of the West), was altogether defeated in the battle of Nikopolis. Wallaehia became tributary; Bulgaria became a direct Ottoman possession; Philadelphia, the last city in Asia which cleaved to the empire, was taken, and Constantinople itself was for the first time besieged. But Bajazet was himself overthrown at Angora by the Mogul conqueror Timur, and his dominions were broken up and disputed for by his sons. A breathing-space was thus given to the Christians of South-eastern Europe. But the Ottoman power came together again, and under Sultan Murad, or Amurath the Second, from 1421 to 1451, it again made great advances. His power was checked for a while by the great Hungarian captain, Huniades; but Murad restored the Ottoman power in the

Danubian lands, and took Thessalonica, though he too failed in an attack on Constantinople. Then, from 1451 to 1481, reigned Mohammed the Conqueror, who may be looked on as finally establishing the Ottoman dominion in Europe. The Eastern Empire was now confined to a small district round Constantinople, together with Peloponnesos, lying far away. On the 29th of May, 1453, Mohammed stormed the Imperial city itself; the last Emperor Constantine fell in the breach; the New Rome became the capital of the Ottoman power, and the great church of St. Sophia became a Mohammedan mosque. In the remaining years of his long reign, Mohammed consolidated his dominion on every side. He conquered all Greece and Albania, save a few points which were still kept by Venice, and some of the islands, especially Rhodes, which was held by the knights of St. John. Servia and Bosnia were brought into complete bondage; the Empire of Trebizond was destroyed, and

the Ottoman sultans extended their supremacy over the Tartars of Crim, or Crimea. Just before his death, Mohammed's troops had taken Otranto, as the beginning of the conquest of Italy. Under the next Sultan, Bajazet the Second, Otranto was lost again, and but little progress was made anywhere, except by the winning of a few points from Venice. The next Sultan, Selim the Inflexible, did little in Europe; but he vastly extended the Ottoman power elsewhere by the conquest of Syria and Egypt. He was the first Sultan who gave himself out as Caliph, or religious head of all orthodox Mohammedans. The real Caliphs of Bagdad had long come to an end; but a nominal line of caliphs went on in Egypt, and from the last of them Selim obtained a cession of his claims. The Ottoman princes from this time, besides being Sultans of their own dominions, have deemed themselves also to be the spiritual heads of the Mohammedan religion. It was as if in Western Europe a prince who

was already emperor should also become pope. Lastly, in the reign of Selim's son *Suleiman* (that is, *Solomon*) the Lawgiver, the Ottoman dominion reached its greatest extent of power in Europe. He took Rhodes; but the knights withdrew to Malta, and he failed in an attack on that island. But he conquered the greater part of the kingdom of Hungary, and even besieged Vienna. Buda now became the seat of a Turkish pacha, as well as Belgrade. Thus under Solomon the Turkish Empire reached its greatest point. Some important conquests were made afterward; but, on the whole, the strength of the Turks began to fail at home and abroad.

This is a short sketch of the progress of the Ottoman power from its first small beginnings in Asia to the greatest extent of its dominion in Europe. We must now see how the Ottomans dealt with the lands which they thus won. First of all, we may remark the wonderful succession of great

princes which the house of Othman produced. An Eastern dynasty commonly breaks in pieces after a few generations; the Ottoman power itself broke in pieces after the overthrow of the first Bajazet. The wonderful thing is that it came together again. Now, unless we except Bajazet the Second, all the Ottoman princes down to Solomon were great rulers; some of them, according to an Eastern and Mohammedan standard, we may even call good rulers. The great sultans, as a rule, were not inclined to greater oppression than was needed to carry out their own plans. The special oppression and corruption which make the rule of the Ottoman Turks worse even than other Mohammedan despotisms, came in only gradually, and did not reach their full height till the days of the great sultans were past; for under a despotism the rule of the sovereign himself, if he be a man of any power and wisdom, is commonly some safeguard against the power of smaller tyrants. He

may do great crimes himself, but he hinders the crimes of others. The earlier sultans were not indisposed to do that stern kind of justice which is the Eastern substitute for law; and under them the oppression of the subject nations, though very great, was not so great as it became afterward. But there was one special form of oppression, which began almost from the beginning, which distinguishes the Ottoman power from all others, and which was, in truth, one of the main sources of its strength. This was the institution of the Janizaries, which must be spoken of a little more at length.

We have seen that the Ottomans began as a wandering band, which was increased by recruits from all quarters. This character it has kept up ever since. The Ottoman Turks have never really become a nation. Other Mohammedan powers, as the Arabs and Persians, have really been nations. So, we may say, were the Seljuk Turks; but the Ottomans were not. Their

ranks have always been recruited by men of all nations who have embraced Islam and entered the service of the sultans. In the days of the greatest power of the sultans, the great men of the empire were much oftener Christian renegades than real Turks by blood. So their best troops were formed of men who by birth belonged to the subject nations. By the Mohammedan law, the believer has a right to take tribute from the infidel, and in the reign of Orchan the Turkish princes first began to levy a tribute of children on their Christian subjects. The most promising boys were carried off at certain fixed times: they were brought up in the Mohammedan religion; they entered the Sultan's service, and, being cut off from all other ties, they became his bravest and most trusty soldiers. These were the Janizaries, the chosen soldiers of Islam, who were recruited in this way from the fourteenth century to the seventeenth. Thus the great victories of the Ottoman sultans were mainly won by men who were

not Turks by birth, but Greeks and slaves kidnapped in their childhood.

Here, then, was a special grievance laid upon the Christian subjects of the Ottoman sultans, the like of which had not to be endured by the subjects even of any other Mohammedan despotism. Never was there such a crafty device for holding the subject nations in bondage. Their strength was turned against themselves; their natural leaders passed into the camp of their enemies. As long as the tribute of children was levied, the enslaved nations could not revolt. In other respects the Ottoman power under the early sultans was not worse than that of other Mohammedan conquerors. The worst features of the Ottoman character, those which have specially distinguished it ever since, did not begin till after the establishment of the Ottoman power in Europe. Down to the time of Bajazet the First, the Ottomans preserved something of the virtues of hardy warriors. In his day began the extreme prevalence of

that hideous moral corruption which is, indeed, in no way peculiar to the Ottomans, but which among the Ottomans alone has become something like an institution of state. Rulers of other nations have been given up to foul vices; but it is among the Ottomans alone that the path of the foulest shame is the surest path to power. From the time of Bajazet, too, dates the practice of expeditions for mere havoc and plunder, as distinguished from conquest — expeditions in which no plunder was more sought after than human prey, specially chosen out for the basest of purposes. Under Bajazet, too, the murder of a Sultan's brothers at his accession, in order to secure the undisputed possession of the throne, became a law of the empire, which was, not indeed always, but very commonly carried out. Thus, by the time of Mohammed the Conqueror, the character of the Ottoman power, as a system of oppression, cruelty, and brutal lust, became fully established. Under him, too, a systematic faithlessness was

added, which we do not see under the earlier princes. From his day to ours the promise of a Turk has been simply made to be broken.

The policy of Mohammed also found out another device for turning the strength of the subject nations against themselves, and for making them his tools. It was, of course, always open to any men of the subject nations to transfer themselves from the ranks of the oppressed to the ranks of the oppressors by embracing the Mohammedan religion. This was done by many men of all the subject nations, as well as by adventurers from Western Europe; and in some parts whole classes of men became Mohammedan. Thus, in Bosnia, while the mass of the people remained faithful, the great land-owners embraced Islam in order to keep their estates. And the same happened to a lesser extent in Bulgaria and elsewhere. But it was Mohammed, the Conqueror who had found out that one particular class of Christians might be made to

serve his purpose without openly forsaking their religion. These were the Fanariots, the Greeks of the Greek quarter of Constantinople, many of whom professed to be descended from great families under the empire. These became useful to the sultans in many ways, as being sharper-witted than their own Turks were. They became secretaries, interpreters, and in later times ambassadors, and tributary princes in Wallachia and Moldavia. Greek bishops and clergy were also sent out to occupy Slavonic churches; so that the Church itself, to which the Eastern Christians cleaved so faithfully, was turned by the Turk into a tool for the support of his power. But it must not be thought, because the Greeks of Constantinople found a certain profit in a foreign dominion, that the Greek nation in general fared any better than the other nations which were subject to the Turk. All Christians, indeed, were alike bondmen, though it suited the policy of their tyrants to show some of them a certain de-

gree of favor for their own purposes. Sultan Selim even purposed to make a general massacre of all the Christians in his dominions; but he was dissuaded from this by the chief expounder of the Mohammedan law, whom the sultans were bound to consult to know whether what they meant to do was according to that law. Now, to kill or wantonly to molest Christians who pay their tribute is as much against the teaching of the Koran as it would be to give Christians a real equality with Mohammedans. Djemali then, the man who kept back Selim from this crime, gave a righteous answer according to his own law, and he should be held in honor for his so doing.

After the reign of Solomon the Lawgiver, the Ottoman power began, on the whole, to go down. In the reign of his son Selim, known as the Drunkard, the Turks won the island of Cyprus from the Venetians; but their fleet was defeated at Lepanto by the fleets of Spain and Venice. No positive

advantage followed on this victory, which did not even save Cyprus; still, it broke the spell of Turkish success, and taught men that the Turk could be defeated. Moreover, up to the sixteenth century, the Turks had better and better disciplined soldiers than any of the European nations with which they had to strive. But from that time the discipline of Western armies grew better and better, while that of the Turks grew worse and worse. And, though several of the later sultans were brave and able men, and were served by able ministers, yet many of them were quite of another kind. The almost unbroken succession of great rulers ends with Solomon. Thus, on the whole, notwithstanding occasional victories and conquests, the Turkish power now began to go down. In the seventeenth century the Turks had many wars with Venice and with the emperors of the house of Austria, who were also Kings of Hungary. Toward the end of the century they had also wars with Poland, and at last

with Russia, which was beginning to become a great power under Peter the Great. In 1669 the Turks won the island of Crete from the Venetians, after a war of twenty-four years. But in 1684 the Venetians conquered all Peloponnesos, and kept it till 1715. In 1683 the Turks again advanced from their Hungarian province, and besieged Vienna; but they were driven back by John Sobieski, King of Poland, and all Hungary was presently freed from them. Throughout the eighteenth century there were many wars between the Turks and the emperors as Kings of Hungary. The frontier changed several times, according as the Turkish or the imperial armies were successful, till the boundary was settled in 1791 much as it now is. Then Belgrade, which had changed hands more than once, was again given up to the Turks.

The wars of the Turks with Venice and Hungary were continuations of wars which they had begun to wage soon after they came into Europe. But in the latter years

of the seventeenth century the Turks found still more dangerous enemies north of the Euxine. Here the great powers were Poland and Russia. Against Poland the Turks had some successes; they gained the province of Pedolia and the strong town of Kaminiec, which, however, they had to give back in 1699. This was the last time that the Turks won any large dominion which they had never held before. But the wars of the Turks with Russia, which began at this time, form an important series down to our own day. It will be remembered that the peninsula of Crimea, and the neighboring lands now forming Southern Russia, were held by the Khans of Crim as vassals of the Sultan. Russia was thus cut off from the Euxine; but, as soon as Russia became a great power, she could not fail to seek an opening to the sea in this quarter. Peter the Great first won the port of Azof in 1696; and it was lost and won more than once, till it was finally confirmed to Russia by the peace of Kai-

nardji, in 1774. Catharine the Second was now Empress of Russia, and her policy was steadily directed to advance at the cost of the Turk. By the peace of Kainardji, Russia acquired a kind of protectorate over the dependent principalities of Wallachia and Moldavia, which grew into a right of remonstrance on behalf of the Christian subjects of the Turk. The Tartars of Crim were acknowledged as an independent power, a state of things which could not last. In 1783 the land of Crim was added to Russia, which thus gained a great seaboard on the Euxine; and in 1791 the Russian frontier was advanced to the Dniester. All these were heavy blows to the Turk. It was a heavier blow still when Russia acquired a right of interference in the internal concerns of the Ottoman Empire.

Now it will be asked, How did all these changes affect the condition of the subject nations? That is, after all, the main point. The increasing weakness of the Ottoman power affected the subject nations both for

evil and for good. It made their actual state harder; but it gave them more hopes of deliverance. As the power of the sultans was weakened, the misgovernment of their dominions grew worse and worse. Local oppressors of all kinds were no longer kept in some kind of order by the common head. Luxury increased, extravagance increased, and, as a necessary consequence, the burdens of the tax-payer became greater, and the soldiers went without pay. The Turkish troops lost their old discipline, without gaining the new discipline of modern Europe; after a campaign they not uncommonly took to the life of open robbers. All this, of course, greatly increased the wretchedness of the subject nations; yet one good came of it all. The Janizaries, instead of picked soldiers chosen from the tribute children, gradually became an hereditary caste, practising various callings, and were no longer willing to be recruited after the old fashion. Thus, in the course of the seventeenth centu-

ry, the heaviest of all burdens, the tribute of children, was gradually taken away. From that time the subject nations had some hope: the best and bravest of their own kin were no longer taken to serve against them. This was a gain; and there were one or two sultans and their ministers who did something in other ways to lessen the oppression of their subjects. But, on the whole, things got worse and worse. The population lessened; land was left untilled; towns and villages were forsaken. As the powers of the sultans grew less, and pachas and other local oppressors grew stronger, there was less and less chance of redress for any wrong-doings. Indeed, at the end of the eighteenth century nearly the whole of the Ottoman dominions had fallen into a state of utter anarchy. The authority of the Sultan went for nothing; many of the pachas made themselves practically independent; and whole armies of men, subject to no authority at all, laid waste lands and cities. But, on the other

hand, the very excess of wrong led to the beginning of deliverance. Spirited men among the subject nations—the men who at an earlier time would have been taken for Janizaries in their childhood—defied the Turks altogether, and took to a wild independence. They were called robbers by the Turks, but patriots by themselves and their countrymen. In some parts, again, disorder was so great that the Christians were allowed to arm themselves in their own defence and that of the Sultan's authority against Mohammedan rebels. Thus, in both these ways, there grew up bodies of Christians who were used to bear arms, and who afterward did good service in the wars both in Servia and in Greece. And along-side of this, the hope of deliverance was raised by every war which the Turks waged against any Christian power. All the wars with Venice, with the emperors, and with Russia, served to raise the hopes of the subject people. In the enemies of their masters they saw their own deliver-

ers; and the fortune of war sometimes transferred some of them from barbarian to civilized masters. Thus, as we have seen, Peloponnesos was for a while held by Venice; and, in the various fluctuations of the Turkish and Hungarian frontier, many subjects of the Turks were for a while put under civilized rulers, and learned European discipline in the imperial armies. Thus, when Belgrade and other districts were given back to the Turk after forming part of a European kingdom, the yoke was felt to be more bitter, and the longing for deliverance became stronger. Add to this that the subject nations were constantly made tools of by the enemies of the Turk, especially by Russia. Thus when, in the course of the wars with Russia, a Russian fleet appeared in the Ægean Sea, the Greeks were led to revolt in many places. And, though they were shamefully betrayed by Russia, yet every movement of this kind helped to stir the spirits and raise the hopes of the subject nations, to teach them that

their masters were not invincible, and, above all, to teach them that they could do something for themselves. We must remember that, in the times which we are now speaking of, when we speak of Russia or Austria or any other European power, we are speaking merely of governments, and not of nations. The generous impulses which in our own times have stirred whole nations had not then begun to be felt. The subject nations were used as tools by various governments who were at war with the Turks, and they were too often thrown aside, like tools, when they were done with. Still, by every failure of their tyrants, by every advance of every other power, they gained indirectly; they gained in heart and in hope.

At last the time came when the subject nations were really able to do something for themselves. First Servia was freed; then Greece. A large part of the Servians had for a while been subjects and soldiers of Austria, and had learned the difference

between civilized and barbarian rule. When they were given back to the Turk, the power of the Sultan in those parts was altogether nominal. The land was overrun by rebellious chiefs, who were of course worse oppressors than the Sultan himself. In 1804 the Servians rose against their local enemies, and for a while the Sultan favored their enterprise. But such an alliance could not last. Men who had risen against Mohammedan rule in its worst form were not likely willingly to submit to it again, even in a form which was not quite so bad. Serbia was delivered by Czerny, or Kara (that is, Black), George. It was conquered again in 1815. It was delivered again by Milosh Obrenovich, the founder of the present dynasty of princes. It became a principality, independent of its internal affairs, though it was still obliged to receive Turkish garrisons in certain fortresses. This last badge of dependence was taken away in 1862; since then Serbia has been an independent state in ev-

ery thing, but paying a tribute to the Turk.

Many causes meanwhile led to the revolt of Greece. In the wars of the French Revolution the commonwealth of Venice was overthrown. Her Greek possessions, consisting of the Ionian Islands and some points on the Hadriatic coast, were portioned out in a strange way. The Turk was to take the points on the coast, while the islands were to be made into a commonwealth, tributary to the Sultan, but under the protection of Russia. The points on the coast were gradually won by the Turks, by force or surrender; but as they were very unwillingly transferred to his rule, a stronger feeling began to be felt in favor of them, and of the subject people generally. On the other hand, though the island commonwealth could have no real freedom, it was something like acknowledging the possibility of Greek freedom. Then the islands were conquered by France; then, after the great war, they

were again made a commonwealth under a British protectorate which really was British dominion. Still the name of commonwealth went for something; and, in any case, the rule either of France or England was better than that of the Turk. All this then joined with other causes to stir up the spirit of the Greek people, and in 1821 they rose in every part of the Turkish dominions where they could rise. In most of the outlying parts the revolt was easily put down; but in the greater part of Greece itself, the Greek and Albanian inhabitants, with some help from volunteers both from the other subject nations and from Western Europe, were able to free the land from the Turks. Then the reigning Sultan Mahmoud got help from his vassal Mohammed Ali in Egypt, who had made himself independent of the Sultan, but who was ready to help him against Christian insurgents. Then the European powers stepped in. In 1827 the fleets of England, France, and Russia crushed the Turks at Nava-

rino; the French cleared Peloponnesos of the Egyptians, and Greece became an independent state. But the new kingdom has been sadly hampered by the refusal of the powers to allow Thessaly, Epeiros, and Crete to share in the freedom of the rest of Greece.

While the wars of independence in Servia and Greece were going on, the Turks had more than one war with Russia, which of course told to the advantage of the Christians who were in arms. By the peace of Bucharest, in 1812, the Russian frontier was advanced to the Pruth, and stipulations were made in favor both of the Danubian principalities and of Servia. By the peace of Akerman, in 1826, the rights of Servia were more fully confirmed. Then came the war in which the Russians got as far as Hadrianople, and compelled the Turks to acknowledge the independence of Greece by the treaty of 1829. Thus both Servia and Greece were freed from their bondage, and Greece became an absolutely

independent kingdom. Meanwhile great changes were going on in the internal management of the Turkish Empire. Sultan Mahmoud professed and promised great reforms; but, as far as his Christian subjects were concerned, his reign was chiefly marked by blood-thirsty massacres. Whenever, both in the Greek and the Servian wars, the Turks had the power, they suppressed the insurrection in the way in which Turks do suppress insurrections. All the world has heard of the massacres in Chios and Cyprus, and in the peninsula of Kassandra. Every form of cruelty and faithlessness was done both in Greece and Servia whenever the Turks had a chance. Men now living can remember how men were impaled, in breach of solemn promises, when the Turks won back Belgrade in 1815.

No doubt all this time the Turks were learning to ape European ways, and to put on a varnish of European civilization, which has deceived many people. Thus Mahmoud set up an army after the European

manner, having first got rid of the turbulent Janizaries by a general massacre; and both Mahmoud and his successors put forth endless promises of good government for their subjects of all religions, which of course have not been kept. They have not been kept, because they were not meant to be kept, and because, in truth, they could not be kept. We have seen already that real reform under the Ottoman rule is impossible, because real reform—the granting of real equality to men of other religions—is contrary to the Mohammedan religion. All that pretended Turkish reforms have ever done has been to throw dust in the eyes of Europe, and to increase the hatred of the subject nations by the further wrong of making promises and then breaking them. And since the death of Mahmoud, who, though a brutal tyrant, was at least a man of energy, the so-called “government” of the Sultan has got worse than ever. The rule of the independent pachas was worse than that of the great sultans; and

now something has been found worse than the rule of the independent pachas. Since the death of Mahmoud, there has been a succession of weak and worthless sultans, who have been wholly in the hands of a corrupt "ring," as the Americans call it, at Constantinople. These men dress and talk like Europeans, and so take Europeans in, while they carry on a worse system of tyranny than that of the old sultans. One charter after another has been put forth to say that all the Sultan's subjects, of whatever religion, shall be equally under his protection, and have equal rights. Yet the Christians are everywhere dealt with as bondmen; the Mohammedan is armed, and the Christian is unarmed; the Mohammedan rules, and the Christian has to obey; the Mohammedan sits in the so-called court of justice, and refuses to take the evidence of the Christian against the worst Mohammedan offender. Therefore no Christian is safe for a moment in any thing. Whatever wrong is done to him,

he has no redress; his life, his property, the honor of his family, are at the mercy of every Turk who thinks good to deal with them as he chooses. The doers of the bloodiest and foulest deeds are promoted, while any Turk who dares to act more humanely than the rest is commonly disgraced.

This kind of tyranny, which has no parallel in modern Europe, and which can hardly have been surpassed in any age or country, is known in diplomatic language by two or three cant phrases, such as the "sovereign rights of the Sultan," and "the independence and integrity of the Ottoman Empire." The "integrity and independence of the Ottoman Empire" means that the Turk should be allowed the power of doing whatever crimes he pleases through the whole extent of the land which he at present holds in bondage. For many years past, to judge by their acts, it has been one great aim of European governments to keep the Turk in full possession of that power.

It seems to have been thought that it was in some strange way for the good of mankind that the people of South-eastern Europe should be held in bondage. In 1854, three Christian powers actually waged a war in order to support the dominion of the Turk, when it was threatened by Russia. Then, in 1856, at the Treaty of Paris, the European powers declared that they would all respect the independence and integrity of the Ottoman Empire. They declared that they had no right, collectively or separately, to meddle with the "relations of the Sultan with his subjects, or with the interior administration of his empire." That is to say, they agreed to allow the Turk to do what he pleased with the nations of South-eastern Europe. They declared, in effect, that he might go on oppressing them as he had always oppressed them, and that they, the Christian powers of England, France, Sardinia, and Russia, would do nothing to help them. Since then the European powers, and especially

England, have, till lately, done all that they could to keep the subject nations in bondage, and even to keep their complaints from being heard. For twenty years after the Treaty of Paris the oppressed people of South-eastern Europe had no hope but in their own right hands.

Through those twenty years the Turk went on doing as he always has done, making promises and breaking them, and committing every crime against the subject people. In the lands of Bosnia and Herzegovina, which have been the most oppressed of all, the Christians have risen more than once, and they have been helped by their neighbors, the free people of Montenegro. This last is a small district, a fragment of the old kingdom of Servia, where the Christians have always held out. The Turks have often attacked the land, and sometimes overrun it; but it never was fully conquered at any time, and it is now a perfectly independent state under its own prince. Then, in 1866, there was a revolt

in the great Greek island of Crete. While the people of Crete were striving for their freedom, their tyrant, the Turkish Sultan, was received in London as an honored guest; and when our consuls and officers tried to save old men, and women, and children from the rage of the Turks, orders came from the English Foreign Office that no such deed was to be done again. Other European and American ships were allowed to help the distressed; but England faithfully kept to the Treaty of Paris; for by that treaty we had bound ourselves to respect the independence of the Ottoman Empire, and not to interfere with the relations between the Sultan and his subjects. The relations between the Sultan and his subjects could mean nothing but the acts of murder, robbery, outrage of every kind, which formed those relations. It was, therefore, according to the treaty to stand by and let the Turks do what they would to these poor creatures. Other nations might think that humanity was above trea-

ties; but England stood by the treaty. At last, in 1875, began the war which has gone on since. The people of Bosnia and Herzegovina again rose. Then letters were written from the English Foreign Office exhorting the Turk to "suppress the insurrection." In Herzegovina, however, the Turk could not suppress the insurrection; but, when Bulgaria presently tried to rise, the Turk was able fully to carry out the instructions of his English adviser. He did suppress this insurrection with his own forces: he of course suppressed it in the way in which Turks always do suppress insurrections—in the way in which every one must have known that the Turk would suppress insurrections, if he suppressed them at all. It was perhaps going too far for an English statesman to advise him to do so; but it cannot be denied that, in doing all that was done last year in Bulgaria, the Turk was simply acting according to those relations between the Sultan and his subjects which the European powers

had engaged to respect. For it must always be remembered that the late doings in Bulgaria were nothing new, nothing strange; they are the ordinary relations between the Sultan and his subjects, whenever those subjects give him any offence, sometimes when they give no offence at all. Then Servia and Montenegro stepped in to help their oppressed brethren. Nor did the people of Russia deem that they were bound by treaties to do wrong; so the people, not the Government, came to help also.

In the war which followed, Montenegro has been victorious; the Turk has been unable to do any thing against the brave mountaineers. But in Servia he has been partly successful, and, in those parts of Servia which came under his power, he has done as he had before done in Bulgaria; that is to say, deeming the Servian to be his subjects, he has dealt with them according to the usual relations between the Sultan and his subjects. Deeming the Servian war an insurrection, he has tried

to carry out the advice which he had received from England; he has tried to suppress insurrections in the only way in which Turks always do suppress them.

But by this time the European powers had seen that to carry out the words of the Treaty of Paris was no longer possible. In Russia, in England, in Italy, the people said with one voice that such deeds must not go on, and that the relation between the Sultan and his subjects must be interfered with. The governments yielded to the will of the people, and a European conference has tried, but tried in vain, to find out the answer to our third question—

What is to be done with the Turk?

Yet the general answer to this question is a simple one. The power of the Turk is something purely evil, something which cannot be reformed; it must therefore be dealt with as we should deal with any other evil which is past remedy. The great mistake of all European powers for a

long time past has been that of treating the Turk as one of themselves; of speaking of the "Ottoman Government," "the rights" of the Sultan, and so forth, as if they were speaking of and dealing with a civilized power. The whole course of the history which we have gone through shows that the power of the Turks is not a "government" in the sense which we apply that word to the powers which bear rule in any civilized nation. The government of this or that European country may have great faults, and may need reform in many ways; still, it is, on the whole, an instrument of good. It discharges the common duties of government in its own country, and in most cases it fairly represents the nation of which it is the head in the face of other nations. We may, therefore, with perfect truth, speak of the "rights" of such a government, even though we may think that there are many things about it which might be improved. The worst that we can say of it is that it is a bad govern-

ment, and that its rule is misgovernment. These words in themselves imply that it does in some sort discharge the functions of government, and that by needful reforms it might be made to discharge them better. The worst civilized government is not a thing which is purely evil; it is a good thing more or less perverted, but which still may be reformed. But the so-called Turkish government is none of these things, and does none of these things. It is a mistake to speak of it as a government, or to speak of its rule even as misgovernment. Its fault is, not that it governs badly, but that it does not govern at all. Its rule is not government, not misgovernment, but organized brigandage. Systematic oppression, systematic plunder, the denial of the commonest rights of human beings to those who are under its power, is not government in any sense of the word. It is therefore a mistake, and a dangerous mistake, to speak of the Sultan and his ministers as a "government," and to treat

them as such. It is a mistake to speak of the "rights" of the Sultan, for he has no rights. The Turk has never dealt with the subject nations in such a way as to give him any rights over them, or to bind them to any duty toward him. His rule is a rule of brute force, of mere brigandage. It makes no difference that that brigandage has gone on for five hundred years. While other conquerors have, sooner or later, made their conquest lawful by giving the conquered people a government, the Turk has never given the nations whom he has conquered any government at all. He came in as a robber, and he remains a robber. He has no rights except such as may be held to belong to a man who has broken into the house of another, who has carried off his goods, laid waste his fields, and enslaved or murdered his children. To have done these things for five hundred years is what the Treaty of Paris calls the relations between the Sultan and his subjects. But such relations are not what any European

nation understands by government. The so-called Turkish government is not a government, and is not entitled to be treated as one. The Sultan has no rights, and is not entitled to claim any.

We must, therefore, in dealing with the Turk, get rid of all such phrases as the "rights" of the Sultan, his "honor," his "dignity," his "susceptibility." He has no rights, no honor, no dignity, and his susceptibility does not matter. We do not trouble ourselves about the susceptibilities of those at home who may have robbed or murdered a single man. We deal with them as with robbers and murderers, however unpleasant the process may be to the robber or the murderer. So we ought to deal with the robbers and murderers of whole nations. Their susceptibility, their wishes, their proposals, their promises, must simply go for nothing. The promises of the Turk must go for nothing, because every promise which the Turk has made has been broken. He must be dealt with as a con-

victed liar, whose word is no better than his bond. The Turk is, in short, simply a barbarian, and none the less a barbarian because he has picked up a good deal of cunning, because he has learned to wear European clothes, and to speak a European language. These things only make him a more dangerous kind of barbarian. The men who dress and talk like Europeans, and whom the ministers of European states have to treat as their equals, are the men who ordered the massacres in Bulgaria, and who naturally refuse to punish those who acted by their orders. On such men words are wasted: what is wanted is deeds. The model for correspondence with the Sultan and his ministers is to be found in the letter which Sir Garnet Wolseley sent to the King of Ashantee. The barbarian of Constantinople and the barbarian of Ashantee are alike enemies of humanity, to be dealt with as such. The only difference between the two is in favor of the barbarian of Ashantee. He, at least, does not ape the

ways of civilized men, or make lying promises of good government.

Experience shows that to preach to the Turk, to argue with the Turk, is simply to waste words. The notes and memoranda and despatches which were sent to the Turk during the last year, the proposals and counter-proposals which were made to him during the late Conference, had the simple fault of coming five hundred years too late. Five hundred years ago, when the Turk was a new-comer, and men did not know him so well as they do now, those notes, memoranda, despatches, and proposals would have been reasonable and creditable. After five hundred years' experience of Turkish doings they are simply foolish. The Turk will yield only to force, or to a conviction that force will follow on refusal. Talking will not win the independence of Bosnia, or Bulgaria, or Herzegovina. Talking will not win the slightest reform in any of those lands. Other arguments are needed to bring the Turk to rea-

son. The fight of Navarino, the Russian march to Hadrianople, brought Mahmoud to reason, and he acknowledged the independence of Greece. The like arguments, the certainty that refusal would be followed by application of the like arguments, would in the like way bring the ruling ring at Constantinople — we need hardly speak of the wretched being called a Sultan—to reason in the same way. No weaker argument will do it. No weaker argument will work any change. To the demand of armed and united Europe the Turk will at once grant every thing. To mere preaching, mere arguing, mere talking of any kind, he will yield nothing.

The Turk, then, if he is only pressed by the right arguments, will yield all that is wanted. But what is wanted? The least that is wanted is that the direct rule of the Turk in Europe shall cease. In a word, enslaved nations of South-eastern Europe must be delivered from the rule of force, and put under the rule of law. Govern-

ment must be put in the place of brigandage. What kind of government is to be given to those lands, under how many governments they are to be placed, are proper questions for the powers of Europe to settle. It is for them to settle whether the Slavonic lands which are now under the Turk shall be joined to any existing state, or be formed into a new state or several new states. It is for them to settle, in like manner, whether the Greek lands which are now under the Turk shall be joined to the present kingdom of Greece, or receive freedom in any other shape. It is for them to settle in what relations the lands shall stand to one another; whether they shall be absolutely independent of the Turk, or whether the Turk shall be allowed to stay at Constantinople as a nominal lord over them, as he is over Servia and Roumania. All these are points of detail, very important and difficult points some of them, and not to be settled off-hand. But one thing is a matter of principle to be insisted on at

all hazards—that the direct rule of the Turk over those lands shall come to an end. It is a matter of principle that those lands should be set free. As for the best form for their freedom to take, much may be said on many sides. But two points are, in any case, essential. Whatever is to be the form of government in any of these lands, the Turk must have no hand in choosing their governors; and no spot in any of the lands that are to be set free must be garrisoned by Turkish soldiers. Unless these points are insisted on, nothing will be gained; the whole work will have to be done over again.

The Turk must have no voice in the choice of the rulers of Bulgaria, of Bosnia, of Herzegovina, of Epeiros, Thessaly, or Crete, any more than he has in the choice of rulers in Servia and Roumania. It is not enough that his choice should be approved by the European powers. The European powers may not agree, and difficulties and complications such as diplomatists

are always afraid of are sure to arise. The Turk is very cunning. If he is allowed to have any voice in the matter, he will find some means to throw dust into the eyes of Europe, and to carry out his own ends. It is not enough to say that the governors must be Christians. There is a kind of Christian who is as bad as any Turk, who is always ready to do the Turk's work for the Turk's pay, who is ready to fight as his admiral or to lie as his ambassador. Such Christians the Turk will contrive to send as rulers, if he is allowed to have any voice in choosing them. The rulers of the Greek and Slavonic lands must be as little the nominees of the Turk as the princes of Servia and Roumania are now.

Besides this, no Turkish garrisons must be allowed in any town or any other place of the lands that are to be set free. If Turkish soldiers are allowed to enter those lands, their freedom will be a mere name. Wherever the Turkish soldier treads, there is the Turk, and all his evil deeds. Expe-

rience proves this. After Servia was independent in other things, Turkish soldiers still garrisoned Belgrade and other fortresses. The Turks did as Turks: they bombarded the city of Belgrade out of sheer wantonness, because Turkish soldiers had been resisted in the wickedness which Turks everywhere do. What they did at Belgrade they will do anywhere else where they are allowed to abide. If the Turk is allowed to garrison any spot in the lands which are to be set free from his direct rule, freedom from his direct rule will be a mockery: nothing will be gained, unless the Turk is made to leave the whole of the Greek and Slavonic lands as free as Servia and Roumania are. It needs only union and energy on the part of Europe to make the Turk do this, even without fighting. But if it should be needful to fight, men have never, from the beginning of the world, fought in a nobler cause than that in which they would fight then.

These, then, are the main principles, these

are the great objects, which must be carried out. If they are not carried out, nothing will be gained. And here it may be well to answer some of the objections which are commonly made.

First, then, it is sometimes said that the whole thing is no affair of ours; that we are not called upon to go about through the world as knights-errant, looking out for wrongs to redress. This is perfectly true; but it is our duty to redress those wrongs which we have done ourselves. By waging a war on behalf of the Turk, by signing a treaty which left the nations of South-eastern Europe at the mercy of the Turk, by propping up the wicked power of the Turk in many ways, we have done a great wrong to the nations which are under his yoke; and that wrong which we have ourselves done it is our duty to undo.

Secondly, it is sometimes said that all interest and sympathy for the enslaved nations is mere foolish sentiment, and that we ought to think of nothing but our own

interest in dealing with other nations. If people really mean that there is no such thing as right and wrong in public affairs, let them say so at once, and we shall know how to deal with them. Again, people who talk in this kind of way forget that men have hearts as well as heads, and that men will therefore always be guided by their feelings, both in public and private matters. The only thing to be taken care of is, that they shall be guided by right and generous feelings. And, after all, the really sentimental people are on the other side. It is the voice of reason and common-sense which says that, as the Turk has shown himself to be an incorrigible liar, it is foolish to trust him. It is the voice of reason and common-sense which says that, as his rule has shown itself to be incorrigibly bad, it is both foolish and wicked to prop it up. The people who really are foolishly sentimental are those who have a kind of love for the Turk, who say that he is a "gentleman," and so forth; and who therefore,

though he has lied nine hundred and ninety-nine times, would still believe him the thousandth time.

Thirdly, there are some people who say the Turks are no doubt very bad, but that the Christians are just as bad, and have done things just as cruel. Now, as a matter of fact, this is not true; and, if it were true, it would be another reason for setting the Christians free; for if they are as bad as the Turk, it is the Turk who has caused their badness. While other nations have been improving, the Turk has kept them from improving. Take away the Turk who hinders improvement, and they will improve like the others. The slave never has the virtues of the freeman; it is only by setting him free that he can get them.

Fourthly, when we point out the evils of the rule of the Turk, some people tell us that Christian rulers in past time have done things quite as bad as the Turks. This is partly true, but not wholly. No Christian government has ever gone on for

so long a time ruling as badly as the Turk has ruled. But it is true that Christian governments have in past times done particular acts which were as bad as the acts of the Turks. But this argument, too, cuts the other way; for Christian governments have left off doing such acts, while the Turks go on doing them still. The worst Christian government is better now than it was one hundred years ago or five hundred years ago. The rule of the Turk is worse now than it was one hundred years ago or five hundred years ago. That is to say, the worst Christian government can reform, while the Turk cannot.

Fifthly, it is sometimes said that we ought not to set free the Christians for fear that they should do some harm to the Mohammedans who would be left in their land. Now, if the question were really put, Shall a minority of oppressors go on oppressing the people of the land, or shall the majority of the people of the land turn round and oppress the minority who have

hitherto oppressed them?—this last would surely be the lesser evil of the two. But there is no ground for any such fear. No one wishes to hurt any Mohammedan who will live peaceably and not hurt Christians. No one wishes that any man, merely because he is a Mohammedan, should be in any way worse off than a Christian, or be put under any disability as compared with a Christian. There is no reason why he should be. For the Mohammedan religion, though it does not command that Christians shall be persecuted, does command that Christians shall be treated as subjects of Mohammedans. But the Christian religion in no way commands that Mohammedan shall be treated as the subject of Christian. Christians and Mohammedans cannot live together on equal terms under a Mohammedan government, because the Mohammedan religion forbids that they should; but Mohammedans and Christians may perfectly well live together under a Christian government. They do so under

the governments both of England and of Russia. The few Mohammedans who are left in Greece and in Servia are in no way molested; there are mosques both at Chalkis and at Belgrade. But it is foolish to argue, as some people do, that because men of different religions can live together under a Christian government, therefore they can live together under a Mohammedan government; for both reason and the nature of the Mohammedan religion prove that it is not so.

Sixthly, some people say that we ought not to help the Christians in South-eastern Europe for fear lest the Mohammedans in India should rise against the English government here, on behalf of the Sultan, as caliph, or religious head, of all Mussulmans. Now, if it is right to help the Eastern Christians, we ought to help them, whether there is any such danger or not. But those who know India best say that there is no such danger at all to be feared.

Seventhly, still more people say that we.

ought not to help the Eastern Christians, because by so doing we play into the hands of Russia. They say that we are helping Russia to get Constantinople, and that if Russia gets Constantinople our power in India will come to an end, and that many other dreadful things will happen. And they go on to tell us that Russia is the wickedest and most dangerous of all powers, that she is the special enemy of England, that she has dealt wickedly by Poland and other nations, that all the revolts against the Turk are got up by her intrigues, and that therefore Russia is to be withstood and thwarted and suspected in a way in which we should not withstand or thwart or suspect any other power. Now, there are many answers to all this talk :

1. If it is right to help the Eastern Christians, we ought to do so, whatever may come of it.

2. We may be quite sure that Russia does not wish to get Constantinople, because to get Constantinople would be the

break-up of the Russian Empire. She may possibly wish to set a Russian prince on the throne of Constantinople, as there has been talk of setting an English prince there; but such a prince would soon cease to be either Russian or English. We have seen enough of her history to know that New Rome must be New Rome, and cannot be subject to Russia or to any other power.

3. If Russia did get Constantinople, it would make no difference to our power in India. The way to India lies, not by Constantinople, but by Egypt.

4. There is no reason to think that Russia is in herself much better or worse than any other power. She has done some bad things, as all other powers have done. But it is very strange that those who now make a special outcry about Poland are the very same party who never thought of Poland before, and who rather approved of Russia as long as she was really doing misdeeds. And the old misdeeds of Rus-

sia were the misdeeds of her rulers in days when the Russian people had no voice in any thing. But now the Russian people have a voice, and it is the generous impulse of the Russian people which is making their emperor come to the help of the oppressed, whether he himself wishes it or not. Russia is in no way the enemy of England, except so far as we have ourselves chosen to make her so. It is absurd to say that the revolts are all stirred up by Russian intrigues. Men who are oppressed as the nations under the Turk are oppressed do not need any foreign intriguers to tell them of their oppressions. Lastly, if Russia has any hidden evil designs, we shall best thwart them by frankly working with her in every thing which on the face of it is good. If she seeks exclusive influence in the South-eastern lands, and if we wish to keep her from getting such influence, the best way is to help her to deliver those lands, and so to get an influence in them equal to hers.

Eighthly, some people—who must be either the most foolish of all, or else the most wicked, as saying what they must know to be false—say that it is wrong to help the insurgents or the Servians, because they are rebels and traitors, who had no wrongs, but were merely stirred up by secret societies. Some have said that the Servians were ungrateful for the favors which they had received from the Turks. Those favors were the impaling of their grandfathers sixty years back, and the bombarding of their capital twelve years back. They received other favors of the same kind last year, such as the roasting alive of their children; perhaps they ought to be thankful for these too. And if we condemn them for revolting against oppression, we must condemn all our own forefathers who won the freedom of England. They revolted against their own kings on account of much smaller misdeeds than those on account of which the East-

ern Christians have revolted against their foreign tyrants. As for secret societies, it is true that societies in Russia have done much for the cause of the oppressed nations. But these societies are in no way secret. It would be just as true to say that the Corn Laws were abolished through secret societies, because there was an Anti-Corn Law League.

Lastly, some people say that we who speak up for the cause of the oppressed do it out of some bad private motive of our own, or at best because we want to upset the present Government and set up another. One is inclined to think very badly of people who talk in this way, to think that their own motives must be very bad, as they seem not to understand that other men's motives can ever be good. Yet, after all, it may be only blind prejudice, and it is better to think so. But to those who have been saying the same things for more than twenty years, and who, in so doing,

have had to blame Liberal and Conservative governments alike, it does seem very strange to be told that they have taken the matter up just lately in hopes of getting rid of the present Government. All that we have done is to speak the plain truth—to say that Lord Beaconsfield and Lord Derby have done very wrong in these matters, as in times past we had to say that Lord Palmerston had done very wrong. Only we are allowed to say what we like about Lord Palmerston; but if we say a word against Lord Derby or Lord Beaconsfield, we are told that we are acting only for party motives. Indeed, some people seem to think that Lord Derby can change the nature of right and wrong. For if we say that Lord Derby did certain things, and that those things were wrong, they do not try either to prove that Lord Derby did not do those things, nor yet to prove that those things were not wrong. All that they do is to cry out that it is wicked to

speaking against Lord Derby. This does seem very like blind party spirit indeed. But that we are not acting out of party spirit is shown by the fact that no one has ever said a word against Lord Salisbury. Lord Salisbury is not on our own side in home politics; therefore, if we were acting only through party spirit, we should speak against him also. But though he is not on our side in home politics, we believe him to be a just and truthful man, whose sympathies were on the right side, and who tried to do what was best under very difficult circumstances. We know that our own motives are right, and that we are acting in a just cause. And the only reason for taking any notice of those who say otherwise, is the same reason which we have for taking notice of any of the other fallacies and false statements which have been put forth about the matter. We shall not convince those who say them, but we may save unwary people from being deceived by them.

Thus we have gone through all our questions. We have seen what the Turk in Europe is, what he has done in Europe, and what must be done with him. He came in as an alien and barbarian, encamped on the soil of Europe. At the end of five hundred years, he remains an alien and barbarian encamped on soil which he has no more made his own than it was when he first took Kallipolis. His rule during all that time has been the rule of strangers over enslaved nations in their own land. It has been the rule of cruelty, faithlessness, and brutal lust; it has not been government, but organized brigandage. His rule cannot be reformed. While all other nations get better and better, the Turk gets worse and worse. And when the chief powers of Europe join in demanding that he should make even the smallest reform, he impudently refuses to make any. If there was any thing to be said for him before the late Conference, there is nothing

to be said for him now. For an evil which cannot be reformed, there is one remedy only—to get rid of it. Justice, reason, humanity, demand that the rule of the Turk in Europe should be got rid of; and the time for getting rid of it has now come.

THE END.

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
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IN
SYRIA AND PALESTINE
WITH REGARD TO
CHURCHES, SCHOOLS, &c.

Printed by
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1886

Memorial.

THE undersigned, missionaries of various boards and societies in Syria and Palestine, connected with numerous institutions of learning and benevolence founded by Christians in Great Britain, Germany, the United States, and Switzerland, beg leave to call the attention of representatives of the Christian powers at the Sublime Porte, as well as that of the Christian public, to certain difficulties connected with the prosecution of Christian education, missionary and benevolent work, in the Welaiet of Syria, including Palestine, east and west of the Jordan, at the present time.

We would state, in the outset, that Protestant missionaries have resided and laboured in Syria and Palestine for more than sixty years. A native Protestant community, numbering thousands of members, loyal subjects of the Sultan, has been formed; schools have been opened; school buildings, church edifices, orphan houses, hospitals, female seminaries, and colleges have been built, with the consent and approval of the local authorities. The hundreds of schools now in existence have grown up gradually during these sixty years without let or hindrance.

Tens of thousands of pounds have been invested in lands and buildings connected with them, and the legality of the purchase and the titles have been ratified by deeds given in the Imperial Courts. Many of these properties have been made Wokf (Vacouf) to these institutions by the courts of law.

The Imperial Protestant Charter of 1850, given by the Sultan Abdul Medjid, guaranteed to the Protestants "every facility and needed assistance in all matters pertaining to places of worship and cemeteries." The Hatti Humayoun of February 1856, states that, in mixed communities (*see* Appendix I.), "each community inhabiting a distinct quarter shall, by conforming to the above-mentioned ordinances, have equal power to repair and improve its churches, its

hospitals, its schools, and its cemeteries. When there is a question of the erection of new buildings, the necessary authority must be asked for, through the medium of the patriarchs and heads of communities from my Sublime Porte, which will pronounce a sovereign decision according to that authority, except in the case of administrative obstacles.” “My Sublime Porte will take energetic measures to insure to each sect, whatever be the number of its adherents, entire freedom in the exercise of its religion.”

“No subject of my empire shall be hindered in the exercise of the religion that he professes.”

The freedom of worship thus guaranteed to various sects of the empire, as well as by various treaties and edicts, has been the basis of procedure on the part of the native and foreign Protestants and other Christian sects during the past thirty years.

Churches, chapels, and schools have been built by permission of the local authorities, who have not required the parties applying for such permission to obtain firmans from the Sublime Porte.

It is only recently that *existing schools and chapels* have been interfered with by the authorities, and permission for new schools and church buildings refused.

Real grievances exist. The local authorities profess to be powerless to relieve or redress them. The door of petition to the Porte is virtually closed. For this reason we feel constrained, in the interest of liberty of worship and liberty of conscience, to lay the facts before you.

For convenience of statement, we would classify the different forms of aggression upon, what we regard as legitimate rights and interests as follows :—

- I. First, interference with the personal work of missionaries themselves.
- II. Interference with the building of churches.
- III. Interference with the rights of religious worship.
- IV. Interference with schools.
- V. Interference with hospital work.
- VI. A virtual prohibition of the right of petition.

I.—*Interference with personal Work of Missionaries.*

The foreign Protestant missionaries in Syria and Palestine have, in general, no reason to complain of their treatment by the local authorities. They have been men of peace, and have dwelt in the land in security. Having no connection with any government or political agency, their mission has been understood to be one of a purely benevolent character.

But, recently, the Rev. Mr. Connor has been expelled from his house and his work in Irbid, in Hauran, east of the Jordan, by orders sent to the Kaimakam of the district from Damascus. He was personally insulted by the populace, though of this he has no complaint to make; but he was ordered to leave, and is now prevented from returning to his field of labour. Mr. Connor is a missionary of the Church Missionary Society in London. No political offence is charged against him. He was labouring peacefully for the benefit of one of the most neglected and ignorant populations in Western Asia. If his expulsion be allowed to pass unnoticed, we see no reason why any and all foreigners, whatever be their occupation, may not be expelled from their homes and business.

II.—*Interference with Church building.*

According to the Hatti Humayoun of 1856, authority to erect new buildings must be obtained from the Sublime Porte, through the patriarchs or heads of the communities. This has reference to churches, hospitals, and schools.

The course generally pursued has been as follows:—The head of the sect, called the “Rais Ruahi,” applies to the local governor, who forwards the petition through the Welaiet to Constantinople, from whence the firman is forwarded to the local governor, and given by him to the petitioner.

It is now found to be virtually impossible to obtain firmans for church building.

The American mission in the city of Sidon was established about forty years ago. Twenty-five years ago a Protestant church edifice was erected, with the permission of the Govern-

ment. In the spring of 1883 the missionaries, who are the pastors of the Native Protestant Church, made regular and formal application to the local government for permission to build a new church in the Christian quarter for the native Protestant congregation. The governor refused to entertain it or forward it to the proper authorities. Application was then made to the Mutaserrif of Beirut, who sent it back to Sidon to be examined and acted on by the local authorities. These authorities, on trivial grounds, objected to the site selected. Another site was then purchased, and the local authorities reported favourably on the application. Their report was sent to Beirut, where it was promptly rejected and sent back to Sidon, with private letters severely rebuking those who had endorsed such a petition. The local authorities then made another report contradictory to the first, and it was sent on to Beirut.

Representations have been repeatedly made to the Beirut government on the subject, but no answer has been given. The native Protestant community of Sidon have petitioned on the subject, but in vain. (*See Appendix V.*)

The order from the Porte, dated December 16, 1885 (*see Appendix II.*), will explain, in a measure, this refusal of the local authorities to endorse petitions for the building of churches or schools.

A similar order of December 31, 1885 (*see same Appendix*), contains the following:—"Concerning churches, places of worship, and charitable buildings, these are not to be built or repaired, and those which have been either built or repaired without a special order, are to be closed."

We regard the course thus taken by the authorities as a direct violation of that religious liberty pledged to all the subjects of the Sultan and their religious teachers.

III.—Interference with the rights of Religious Worship.

At Mejdél Shems and Ain Kunyeh, east of Banias, the Protestant places of worship have been closed, the doors sealed, and the people forbidden even to meet in a private

house for religious worship. These schools and places of worship had been open and in use, the one twenty, and the other fifteen years.

(1) In September 1884 the Government sent officers to these places, closed and sealed the buildings, on the ground that they had no official permit. *Schools of other sects in the same places, though having no permits, were unmolested.*

(2) The Protestant natives of the villages and the native teachers then went to Damascus, and presented petitions for re-opening of the schools, but in vain.

(3) Two of the American missionaries presented the matter to Hamdi Pasha, the Waly of Syria, and one of them went to Damascus to ask legal permits for the schools. The authorities gave assurance that the orders for closing schools had no reference to those previously opened, and that orders had now been sent to the local officers in Hauran to re-open these schools. The local authorities denied having received any such orders.

(4) An appeal was then made through the U.S. Consulate to the U.S. Embassy in Constantinople, asking for the re-opening of American buildings illegally closed and sealed.

(5) The U.S. Legation replied by letter and telegram, February 1885, that the Minister of Public Instruction had promised that permission should be given on application being made to the Damascus authorities.

(6) After the buildings had been closed seven months, the seals were removed, and the keys delivered to the native teachers, upon a promise extorted from them that they should not be used either as schools or places of worship.

(7) Farther application was made through the U.S. Consulate to the Waly of Syria, in view of his promise and the promise of the Minister of Public Instruction. An answer was received, August 20, 1885, from the acting Waly, that "On account of the existence of a reason for 'objection' . . . the applicant be notified of the impossibility of complying with his request."

(8) Subsequently the buildings were closed and sealed again, and remain so to the present time.

During all this time schools of other sects, having no permits, have continued in operation unmolested.

IV.—The forcible closing of Schools.

We have no complaint to make of just law—we believe in law and order, and we constantly enjoin upon the subjects of the Sultan in our schools, churches, and congregations, the duty of loyalty to their Sovereign, Abdul Hamid Khan.

The school laws of the Empire are of comparatively recent date. Scores of schools of all grades were in operation, and had been in operation for years before the school laws were enacted. And since their enactment they have been almost universally ignored by the public authorities.

Asaad Pasha, the Waly of Syria, in 1874 stated, in a dispatch to the Kaimakam of Latakiah, that the law requiring firmans for opening schools did not apply to existing schools. (*See Appendix VIII.*)

But recently, repressive measures of the most severe character have been enforced.

In the mountains south-east of Latakiah, twenty-one schools have been closed, some of them having been in operation for thirty years. In some cases the schools have been forcibly closed by bands of soldiers sent out by the Mutaserrif of Latakiah, the village sheiks arrested, imprisoned, threatened with punishment, and obliged to sign papers that they will not allow a Christian teacher to teach their children again. (*See Appendix III.*)

The people, Nusairiyeh, among whom these schools were opened, are a Pagan sect, neither Christian nor Mohammedan, and they have absolutely no other means of education.

In the vicinity of Adana, the Protestant Mission Schools have all been closed by the Turkish authorities.

Between Tripoli and Hamath, eleven missionary schools have been closed by the Kaimakams, and in some cases these schools have been in operation for twenty-five years. In some of the villages the only places of Protestant worship have been closed and sealed.

Some of the schools under the care of Rev. Mr. Connor, in Hauran, have been closed. One of his native catechists was arrested (*see* Appendix IV.), imprisoned in Damascus in May 1884, and refused release until he would agree to teach no more among the Arabs.

The most stringent orders have been sent to all the Turkish officials to close at once all Christian schools which have no firmans. Mohammedan schools are not interfered with, but on the contrary, the local authorities are everywhere enjoined to open schools for the Mohammedan children, for which Khotibs or Mohammedan teachers will be supplied.

The law as now being enforced, tends to the utter extinction of all village schools, except those taught by Mohammedan Khotibs, and discriminates against Christianity. Christian children cannot attend the schools of Mohammedan Khotibs. The Koran is the text-book; the Khotibs are fanatical Mohammedans, acquainted only with Mohammedan books, and teaching only Mohammedan doctrines. Such is the state of prejudice in villages, that Christian children cannot attend schools taught by Mohammedans, nor is it likely that they would be allowed to do so.

The ostensible ground for suppressing Christian schools is that they have no firmans. Were it possible to obtain firmans, the ground might be tenable. But the condition amounts in itself to a prohibition, wherever the local authorities choose to oppose it.

One fanatical member of a local Mejlis, or one fanatical local governor can absolutely prevent the erection of a church, or the opening of a school in his district. Thus whole Christian communities are being deprived of all means of instruction, and the poor people left to see their children grow up in ignorance.

And yet a tax for public education is levied on all sects in Syria and Palestine, and the Christians pay their full proportion, while it is a notorious fact that the funds thus raised are devoted exclusively to the Mohammedan Reshdîyeh schools. These schools are *nominally* open to all sects, but in reality the teachers are all Mohammedan, and the pupils, with rare exceptions, all Mohammedans.

In March 1886, the President of the Beirut Municipality stated, in reply to an inquiry, "That there are only three Christian pupils in the large Reshdîyeh school of Beirut." This city has 80,000 inhabitants, the great majority of whom are Christians.

Another obstacle placed in the way of opening Christian schools is the demand made by the Mutaserrif of Latakiah, that all Christian teachers must be required to have certificates from the "Mejlis el Maarif," or Council of Public Instruction in Damascus.

On inquiry of two members of this Mejlis in March 1886 (*see* Appendix VI.), we learn that this Mejlis will do nothing of its own motion with regard to other than Mohammedan schools. The schools thus far closed were not closed by its orders nor with its knowledge. It cannot authorise the opening of any Christian school, but an application made to it for this purpose would be forwarded, with its report thereon, to Constantinople, where it must be acted on.

The inference from these facts is plain. The requiring of firmans for village schools is the virtual extinction of all but Mohammedan schools. The requiring of teachers' certificates from Constantinople through Damascus, would shut out from the profession of teaching all the Christian young men and women in Syria and Palestine, excepting those within the favoured Pashalic of Mount Lebanon.

Certificates are to be obtained (Appendix I. § 6) from Local Boards of Education. As far as we can learn, *there are no such Boards*, and we cannot ascertain that any one of the hundreds of Christian teachers in the land has ever received a certificate or been required to have one.

V.—*Interference with Hospital Work.*

Dr. Vartan, for thirty years a medical missionary in Nazareth, who has treated gratuitously thousands of the people, Mohammedan and Christian, is now suffering from what we can call by no other name than official persecution by the Turkish authorities. The land which he purchased

from private owners, and on which he has paid the regular and legal taxes, is now appraised by the Mutaserrif of Acre, and Dr. Vartan threatened with virtual confiscation and expulsion. (*See Appendix VII.*)

Eighteen years ago Messrs. Sursúk, of Beirut, purchased from the Turkish Government the entire territory about Nazareth, the Government reserving from the sale only the private vineyards of the people of Nazareth. Dr. Vartan purchased several of these old vineyards from their respective owners for the purpose of erecting a dwelling-house and hospital. The purchase was made in due legal form, and he has paid the taxes to this day. The British Society with which he is connected asked five years ago for a firman to build a hospital. The firman has not been granted. The dwelling-house has been built, and the grounds improved at great expense. Finally, the Government has claimed the land as *mîrî* or public domain, has surveyed and appraised the property at one-fifth of its value, and now, it is believed, intend to dispossess the doctor, and put an end to his work. The Mohammedan Arabic journal, *Thumrat el Funun*, of Beirut, February 15, 1886, writes: "Last week Mohammed Pasha, Mutaserrif of Acre, visited Nazareth to investigate the house and hospital built without permission, and made a new appraisal with the aid of the engineer and men of experience, and the appraisal amounted to one hundred and fifteen thousand piastres. This is an instance of the success of the Mutaserrif." (Letter from Acre of 6 Jemady Owla.)

This appraisal is about one-fifth of its value. It remains to be seen whether the doctor will be forcibly dispossessed. We regard the case as one of gross injustice and persecution.

VI.—*A virtual Prohibition of the right of Petition.*

It will be seen from the official orders promulgated in December 1885 and January 1886, that all local officials are enjoined to regard "all schools, churches, places of worship, and societies for doing good among non-Mohammedan sects" as interfering "with the peace of the Sultan's subjects,

making wide divisions, and corrupting and injuring faithful subjects."

They are also warned to scrutinise closely all petitions for building schools or colleges, or assembling people for worship, and then to write to the officials above them, and they in turn to the Sublime Porte, "and thus we shall be able to expose the evil plans."

The Waly of Syria, in forwarding these orders, writes enjoining all officials to open their eyes, and give their "best attention to these orders."

The evident intention of these orders is to obstruct the sending of petitions to the Porte for churches or schools. The cases already mentioned are sufficient confirmation of this view.

In conclusion, we would express our apprehensions that the inevitable tendency of the present repressive measures of the Porte will be to revive Mohammedan hostility to Christianity throughout this Welaiet, to rekindle fires that may not be easily extinguished, to reverse the liberal and clement policy of the Sultan Abdul Mejid, who declared all Ottoman subjects to be equal before the law; to gradually extinguish, if persisted in, the only means of education and enlightenment open to the Christians of Syria and Palestine; and, finally, by encouraging Mohammedan hatred to Christian churches and schools, to rouse a spirit which would soon become uncontrollable, and end in a repetition of the scenes of 1860.

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 Rev. W. BIRD, American Mission, Abeih, Syria.
 Rev. THEODORE F. POND, American Mission, Sukel Ghurb, Syria.
 Rev. W. K. EDDY, American Mission, Sidon, Syria.
 Rev. GEO. E. FORD, American Mission, Sidon, Syria.
 Rev. O. J. HARDIN, American Mission, Tripoli, Syria.
 Rev. F. W. MARCH, American Mission, Tripoli, Syria.
 IRA HARRIS, M.D., American Mission, Tripoli, Syria.
 Rev. GERALD F. DALE, jun., American Mission, Zahleh, Syria.
 Rev. W. M. GREENLEE, American Mission, Zahleh, Syria.
 Rev. HENRY EASSON (Chairman), Reformed Presbyterian Church
 of North America, Latakiah, Syria.
 Rev. W. SPROULL (Secretary), Reformed Presbyterian Church of
 North America, Latakiah, Syria.

- MATTIE R. WYLIE, Reformed Presbyterian Church of North America, Latakiah, Syria.
 Rev. JOHN CRAWFORD, D.D., Irish Presbyterian Mission, Damascus, Syria.
 Rev. J. G. PHILLIPS, Irish Presbyterian Mission, Damascus, Syria.
 FRANK J. MACKINNON, M.B., Edinburgh Medical Mission, Damascus, Syria.
 Rev. W. FREDERIC CONNOR, Church Missionary Society, Hauran.
 P. K. VARTAN, M.D., L.R.C.S. and Ph. E. Nazareth.
 DAVID W. TORRANCE, M.B., Medical Missionary, Tiberias.
 R. ELLIOTT (Clerk), B.A., L.R.C.S.J., Church Missionary Society, Gaza.
 HENRY SYKES, Church Missionary Society, Ramleh.
 Rev. JAMES HUBER, Church Missionary Society, Gaza.
 Mr. BLUNT, Church Missionary Society, Jaffa.
 JANE WALKER ARNOTT, Tabeetha Mission School, Jaffa.
 M. L. C. WALKER, Assistant Tabeetha Mission School, Jaffa.
 KATE L. MACPHERSON, Assistant Tabeetha Mission School, Jaffa.
 CONSTANCE A. NEWTON, English Hospital, Independent, Jaffa.
 CHRISTINA M. NICHOLSON, English Hospital, Independent, Jaffa.
 INA BRADLEY, English Hospital, Independent, Jaffa.
 Rev. J. R. LANGLEY-HALL, Church Missionary Society, Jaffa.
 A. M. HAY, Mary Baldwin Memorial School, Jaffa.
 Rev. CHAS. T. WILSON, M.A., Church Missionary Society, Jerusalem.
 Rev. A. HASTINGS KELK, M.A., London Jews Society, Jerusalem.
 LOUISA J. BARLEE, London Jews Society, Jerusalem.
 PERCY D'ERF WHEELER, M.R.C.S., L.R.C.P., Physician London Jews Society, Jerusalem.
 MARY E. LINDSAY, Teacher London Jews Society, Jerusalem.
 B. FRIEDMANN, London Jews Society, Jerusalem.
 J. E. HANAUER, Teacher London Jews Society, Jerusalem.
 Rev. JOHN ZELLER, Church Missionary Society, Jerusalem.
 G. NIJLAND, Church Missionary Society, Ramallah.
 MARY M. JACOMBS, Female Education Society, Bethlehem.
 E. EMMA MARTIN, Female Education Society, Bethlehem.
 Rev. H. MARRIOTT, M.A., Minister of the Colonial and Continental Church Society, Jerusalem.
 Prof. LUDWIG SCHNELLER, Berliner Jerusalem Verein, Bethlehem.
 J. LUDWIG SCHNELLER, Director Syrian Orphan Asylum, Jerusalem.
 THEODOR SCHNELLER, Inspector Syrian Orphan Asylum, Jerusalem.
 Rev. THOMAS FALLSCHEER, Church Missionary Society, Nablus.
 J. LOW, Church Missionary Society, Haifa.
 CHARLOTTE LOW, Church Missionary Society, Haifa.
 HARIOT M. D. LEE, Society Female Education in the East, Nazareth.
 MARY A. E. NEWAY, Society Female Education in the East, Nazareth.
 Rev. THEODORE F. WALTERS, Church Missionary Society, Nazareth.

APPENDIX I.

We would call attention in this appendix—

(1) To the Hatti Sherif of Gul Haué of November 3, 1839, the real Magna Charta of Turkey.

(2) The First Protestant Charter, of 1847, issued by Reshid Pasha, the Grand Vizier.

(3) The Imperial Protestant Charter of 1850, issued by the Sultan Abdul Mejid, granting to Protestants every facility and needed assistance in all matters appertaining to their cemeteries and places of worship.

(4) The Imperial Firman of 1853, requiring that the previous charters should be enforced.

(5) The celebrated Hatti Humayoun of February 1856, issued by the Sultan Abdul Mejid, from which we have quoted literally in this memorial. Copies of the latter document are in the Embassies of the Powers who formed the Treaty of Paris in 1856.

(6) The Imperial law with reference to schools.

Especial Schools.

“ Act 129, Vol. II. of the ‘Dûstûr’ of the Turkish Empire.

“ Fspecial schools are those founded by subjects of the Sublime Porte, or subjects of a Foreign Power, whether paying schools, or free schools supported by their founders, or by endowments (Wukoof) belonging especially to the schools.

“ In these schools the teachers shall have certificates, either from the Nüzârat el Ma’ârif (Superintendent of Education), or from the Local Board of Education.

“ Nothing shall be taught in them contrary to morality or to politics. In order that the proper books may be studied in them, a permit must be obtained from the Board of Education (local), and the Waly of the Welaiet, in the Provinces; and if this course is not pursued, the schools shall be closed. Those who found special schools and whose teachers have no authorised certificates, shall procure certificates from the Board of Education” (evidently the Local Board).

APPENDIX II.

Copy of three Orders sent from Constantinople to the Waly of Syria.
Order I., dated December 16, 1885.

“ From the Munazir el Dakhiliyeh (Minister of the Interior). It is well known that there are schools, churches, places of worship, and societies for doing good among the non-Mohammedan sects, and the expenses of these are sought and gathered from Europeans. Those who send this money find it a suitable opportunity to interfere with our subjects and to make wide divisions under the name of schools, doing good, &c., &c., and these, of course, will corrupt and injure our faithful subjects. That some foreigners come who like to make divisions under the name of doing good and helping the poor, we are assured, after great perseverance and examination ; and for preventing the danger, you must by all means investigate and stop it, that it may not go on any more as it has done. We mean that, if anyone builds schools or colleges, or gathers people under the name of any beneficent society, he must petition first the local Governor, and he, after many and scrutinising searches, may write to those above him, and this will reach by degrees the Sublime Porte, and thus we shall be able to bring out (expose) the evil plans. These are the orders of His Majesty. Let this be known to every Governor.”

Order of the Waly.

“ Let all officials open their eyes and give their best attention to these orders.”

Epitome of 2nd Order, dated December 31, 1885. (From the same source.)

“ Concerning churches, places of worship, and charitable buildings. These are not to be built or repaired. And those which have been either built or repaired without a special order, are to be closed.”

[There is a play upon the words so as to give authority to close old institutions and churches, as well as new.]

Epitome of 3rd Order, dated January 1886. (Concerning Bells.)

“ They must neither hang nor use bells without special permission.”

APPENDIX III.

Copy of a dispatch from the United States Consular Agency, Latakiah, March 16, 1886, to the United States Consul in Beirut.

“The work (of missions) was begun among the mountain people at B’Hamrat, in January 1854, by the Rev. S. Lyde, of London, and transferred to the American missionaries in 1858. In all these thirty-two years the missionaries have never been opposed by the Government, except in 1874, when H. E. Asaad Pasha, Waly of Syria, issued an order forbidding interference with existing schools. Before this time, schools had been opened in fifteen or twenty villages. It is true that all of these schools were not open at one time, but the only reason was lack of funds. Shortly after, they were all re-opened and continued until a year ago, when five or six of them were again closed for lack of funds.

(1) “The present opposition by the Government began in April 1885, when the school at Dimcerkho was closed by the opening of a school by the Governor against the will of the people, and when they did not send their children to his teacher, he sent for our teacher and charged him with keeping the children away from what he was pleased to call ‘the people’s school,’ and ordered him to leave the village.

(2) “In October 1885, the school at Tartous was closed by the police, who forbade the teacher to teach without a certificate.

(3) “The schools at Konjara and Kirsano were closed in June 1885, as follows:—Soldiers called at the villages in the night, and brought the teachers and sheiks of the villages to the city, through mud and rain, in the darkness of the night. They were threatened with punishment if found teaching again without certificates, and dismissed. We called on the Governor, who told us that no schools could be opened without a permit, and no teacher could teach without a certificate from the Board of Education. We reminded him of the order given by H. E. Asaad Pasha in 1874. He denied the existence of such an order, and said that if it was in existence it was contrary to law, and hence had no force.

(4) “In February 1886, soldiers were sent out through the mountains, with orders compelling all the chiefs to sign a paper, which bound them to prohibit their people from sending their children to our schools, under pain of fine and imprisonment; thus

closing the following schools: Ishbullo, Idrahana, Colurîyeh, Habbeite, Mizara, Dibbash, El Daneh, Merj, Musharifeh, Jendariyeh, and B'Hamrat, making fifteen schools in all. I here may say that the six schools that we had temporarily closed for lack of funds, have also been permanently closed by the last order, making twenty-one in all.

“Most of these schools have been in existence from ten to thirty-two years. Only one or two of them are new schools. We have buildings in three of these villages: Jandariyeh, El Daneh, and B'Hamrat. This work has been carried on for thirty years at great expense, with the knowledge and approval of the local governors, and we do not think they should be permitted to stop the work at this late day without full compensation.”

APPENDIX IV.

*Copy of letter from Rev. J. Crawford, D.D., Damascus,
March 22, 1886.*

“Yusef Shaheen, the man about whom you inquire in your letter of the 19th, was employed by Mr. Connor as an evangelist among the Bedawîn. A year and nine or ten months ago (in May 1884), while visiting some tribes in the vicinity of es-Salt, he was arrested by the orders of the Kaimakam of that place, was treated with great harshness, and sent under arrest to Damascus. His money and part of his clothes were taken from him by those who arrested him, and never restored; in fact, he was robbed by them. On his arrival in Damascus he was committed to prison, and for a considerable length of time none of his friends were allowed to see him, or communicate with him in any way. Representations were made to the English consul here, and by him to the Embassy at Constantinople, and at length, after being confined about sixty days in prison, he was released, but only after signing a paper promising not to do any work among the Bedawîn, and furnishing bail for his future good behaviour.”

APPENDIX V.

Copy of letter from Rev. W. K. Eddy, Sidon, March 26, 1886.

“Mr. Ford has sent me your letter, and asked me to answer with respect to the Sidon Church application.

“ In the spring of 1883 we made regular and formal application to the local government here for permission to build a church for the needs of the native Protestant congregation. This request was ignored, and the Governor would not forward it to the authorities whose duty it was to consider it. We then made another application to the Mutaserrif of Beirut, who sent it back to Sidon for the local authorities to report upon. The local government, under strong pressure from without, decided to report adversely to the site occupied, which they did upon very frivolous and illegal grounds. But at the same time the local authorities gave formal permission for the erection of a dwelling-house upon the same site. We then, to avoid the objections to the first site, went to the expense of purchasing another lot of land, and again made formal application for this new site. As no legal objections could be found against this new site, the local authorities reported favourably to our request, and a copy of their official statement is in my possession. This report was sent to Beirut, where it was promptly rejected, and sent back to Sidon, and private letters came, severely rebuking those who had signed such a document. Then they, the local authorities, knowing what was required of them, made another report, contradictory to the first, and sent that to Beirut. We then pointed out to the Beirut Government the falsity of some of the statements, and the illegality of some of the objections urged, and then the report was sent back to be so made out as to be conclusive against our claims. Since that time we and our agent have repeatedly called the attention of the authorities to the fact that our repeated and formal petitions have met with no answer, and no decision has been reached. The Protestant community have petitioned and applied, but in vain. The Government will take no notice of our requests, and decide nothing definitely. Our mission rights, and the religious rights of the native Church, are set at naught. These difficulties arise, not from any indiscretion of missionaries or local disturbances connected with the work, but are the direct result of orders from Constantinople.”

APPENDIX VI.

*Copy of letter from Rev. J. Crawford, D.D., Damascus,
March 12, 1886.*

“ There is a Mejlis el Ma'arif here. The president and members are all Moslems. I have not been able to ascertain exactly what

are its powers and duties, I believe it is authorised to examine teachers, and give certificates, but I do not know what are the subjects of examination or the qualifications required to entitle a teacher to a certificate. I cannot learn that any Christian teacher in Damascus has been required to have a certificate from the Mejlis, or has ever been examined and obtained one. I feel quite sure that there has been no such case.

“I am told that a tax is levied upon all sects for educational purposes, but that no part of the amount thus raised is expended towards the support of any Christian school, but all is applied to the support of Moslem schools.”

March 19, 1886. “I have a little to add to what I wrote you last week about the Mejlis el Ma’arif. The President of the Mejlis was Mahmoud Effendi Hamza, the Mufti of Damascus. Another member, who is the most zealous and active of all the members, and is superintendent of the Moslem schools, has written a book in which he has shown bitter hostility to all non-Moslem sects. From information obtained from two of the members, it appears that the Mejlis will not do anything of its own motion with regard to other than Moslem schools. The schools that have been closed were not closed by its orders, nor, apparently, with its knowledge. They were closed by the local governors, probably in obedience to orders from Constantinople. The Mejlis is rather a tool to be used by the Government, as suits its purposes. I have been told that it cannot authorise the opening of any Christian school, but an application made to it for this purpose would be forwarded, with its report thereon, to Constantinople, where it must be acted on.”

APPENDIX VII.

*Copy of letter from P. H. Vartan, M.D., Nazareth,
March 23, 1886.*

“In the first place, I am glad that there has been some awakening at last to consider things that have been going on during the last few years. And having been one of the victims myself, I shall gladly state to you a few facts in connection with our hospital, to enable you to add to the series of acts of injustice.

About five years ago I bought several old vineyards, from their respective owners, through means of the local authorities, in exactly the very same way that all natives and strangers are allowed to

follow in such transactions. I proposed to build a hospital therein, and my society asked for a firman through the Foreign Office, about five years ago, and, in answer, the Turkish Government did not show the least objection to such an undertaking. But the expected firman has not come. And every time the request for it was renewed, some difficulty was fabricated in an underhand way, in order to excuse delay. Thus the land was at one time supposed to be a strategical point; at another time, the building (the private part which is already built) was supposed to look like a fortification; at another time the land was supposed to be forest land. Now it is supposed to have been converted into "mîrî" land, and the Government is going to take the whole affair back, and for this it sent commissioners, who came and valued it at about one-fifth of what it is worth, and I understand will pay me this sum, and send me away. As I said above, my transactions were exactly like those of others, and yet none are questioned but myself. But what is still more curious, and a glaring injustice, is the following fact, viz.: Whilst the Government is accusing me of having bought "mîrî" land from private individuals who had no right to sell, and on this account will dispossess me, I found out reliable proofs that the Government has not an inch of land in the neighbourhood of Nazareth. For all it had, it sold to Messrs. Sursûk or Bustrus eighteen years ago, and the vineyards, &c., it itself declares to have been the rightful property of the people of Nazareth. Meanwhile, although I pay all the taxes on the property like others, I am forbidden to plant trees or make any improvement in the land. My grievances in the last five years are numerous, but I omitted most of them, and even such as I give you are bare facts without the particulars, not to swell this into a long epistle."

APPENDIX VIII.

In the *Dûstûr*, Vol. I., Arabic translation by Nofel Effendi Nofel, and published officially in Beirut, A.H. 1301 (1884), page 12, are these words, referring to the laws pertaining to schools, &c.:—"The enactments of this Canon and Nizam do not affect what *previously existed*, excepting what concerns the lightening of penalties," [Dated 25 Rubia Akhir, 1289—about thirteen years ago.]

ISLAM
AND
CHRISTIAN MISSIONS.

Reprinted from *The Missionary Review of the
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HUMAN religions are compared in the Bible to "broken cisterns, that can hold no water." God is Himself the source of all true religion, and in contrast with "broken cisterns," in this same verse (Jer. ii: 13), is compared to a "Fountain of living waters." All human systems of religion are not only incapable of producing living water, but, like "broken cisterns," they will hold no water. They are not simply on a lower level of wisdom and power than the divine religion, but as religions they are failures, incapable of holding in any helpful and saving way even the modicum of truth which they may have in solution, and wholly unable to provide the soul of man with the living water which will quench his thirst.

Our subject invites our attention to a religious faith which, although it may be classed as a "broken cistern," has had a marvelous history, and to-day dominates the minds and hearts of millions of our fellow-men in the Orient. We mean Islam, or the religion of Mohammed. Here the thought will perhaps occur to many, Is it not taking too much for granted to rank Mohammedanism among merely human religions? It has been the faith of a vast number of our fellow-men, who have been singularly loyal and intense in their devotion to it, and has held its own with extraordinary tenacity, while its central truth has ever been the acknowledgment of God's existence and supremacy. This is all true, and Islam must have the credit of it. There is probably no religion, not confessedly based upon the facts recorded in the Bible, which has such a satisfying element of truth in its creed and presents such a conception of a personal and supreme God as Islam. As compared with idolatry it is an immeasurably nobler form of worship. As contrasted with the metaphysical vagaries of other Oriental religions it is doctrinally helpful. It is, however, simply the old monotheism of the ancient Jewish religion projected into the Christian ages with the divine environment of Judaism left out and a human environment substituted. "There is no God but God," was the creed

of the Jew long before the Moslem proclaimed it. Mohammed and his followers adopted it, apparently in utter unconsciousness, or rather in supercilious rejection of its historic environment under the Jewish dispensation, and brought it into line as the leading truth of a human scheme of religion. They rejected its historic development in the Incarnation, acknowledged Christ simply as one of the prophets, supplemented and in almost every respect superseded Him by another, and making Mohammed the central personality, they established the Mohammedan religion as the latest and best revelation from heaven—a religion whose right it was to reign, and whose prerogative it was to supplant and annihilate every other religion, and especially Christianity.

We cannot undertake in the limits of this article to bring forward the evidences that Mohammedanism as a spiritual system must be considered a “broken cistern,” nor can we undertake to present the evidence furnished by the present state of the Moslem world, that as a religion it is futile and powerless as an uplifting agency. It would absorb too much of our space, and lead us away from the main purpose we have in view. We must be content to rest the verdict as to its alien birth and false credentials upon one single consideration, which for our purposes at the present time should be sufficient to carry conviction. “What think ye of Christ?” is here, as elsewhere, a test question. The Mohammedan religion, while acknowledging Christ as one of the prophets, yet denies that he is anything more than one of the prophets. His unique position as God in the flesh—the Messiah of prophecy, the Redeemer of men, the heaven-sent Mediator, the divinely-appointed victim of an atoning sacrifice, the Prophet, Priest and King of a redeemed Israel, the risen Lord and the ascended Intercessor, the only name given among men, is boldly and defiantly denied and repudiated by the Moslem. The office, and work, and dignity of the Holy Spirit are also rejected. In place of the divine Christ and the life-giving Holy Spirit, we have a conception of God which is but an imperfect and misleading reproduction of the earliest Jewish idea, and is cold and bald and stern, without the tenderness of fatherhood or the sweet ministries of pity—for, after all, divine mercy in the view of the Moslem is quite as much of the nature of a deserved reward as of a compassionate ministry; it is a reproduction, through a purely human channel, in an environment of ignorance, of the earliest revelation of a Supreme Being. This distorted reflection of the primitive teachings of religion about the Deity is still further marred and shadowed by making Mohammed His greatest prophet and the Koran His final and consummate revelation to man. The result as compared with Christianity is a notable failure on a merely human plane of religious thought, yet with enough of the light of heaven borrowed and misused to deceive the conscience and lead an ignorant Oriental constituency to accept it

as a revelation from heaven, and Mohammed as a prophet sent of God. An intelligent Christian faith can pronounce but one judgment upon this question. After recognizing every element of truth which Islam has borrowed from Judaism or Christianity, it must pronounce it lacking in the essentials of saving religion as we find them in God's Word. What is included in Moslem doctrine is valuable, but what is *not* there is essential. The modicum of truth is lost in the maximum of error. A counterfeit coin may have some grains of pure metal in it, but its entire make-up is none the less a deception, and it must be condemned. So Mohammedanism must be condemned, not because it does not contain any truth, but because the truth is so mixed with superabounding alloy that in the combination it has lost its virtue and has become simply an ingredient of a compound which, on the whole, must be regarded as false metal. One truth mixed in with twenty errors will not make a resultant of truth, especially if the twenty errors are in direct opposition to other truths as essential as the one included. If we extend our survey over the whole field of Moslem doctrine and practice the conviction becomes irresistible that its moral influence in the world has been harmful, and its spiritual results have brought to man nothing higher than formalism and self-righteousness. Satan is represented as sometimes "transformed into an angel of light." Islam, as a religious system, may be regarded as playing the part of "an angel of light" among the religions of the world.

Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that "there are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered as barbarous." The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the church, viz.: the conversion of the Moslem world to Christianity. The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honor of Christ is involved in the result, and the brilliant issues of victory all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church. The number of Moslems in the world is given in the latest statistical tables as 200,000,000. This is possibly too high an estimate, but we may safely fix the figure at not less than 180,000,000. They are chiefly in Western Asia, India, and Africa, with a few in Southeastern Europe. It may be roughly estimated that the total

number of those who have lived and died in the Moslem faith since its establishment is over 6,000,000,000—a number equivalent to nearly five times the present population of the globe. Of this vast number a large proportion have, of course, died in infancy. We are dealing, therefore, with the religious faith of about one-seventh of the human race. It cannot be regarded as a stagnant and effete religion, unaggressive in spirit and powerless to inspire devotion and sacrifice. It is to-day probably the most pushing, aggressive, and formidable foe to Christianity on foreign mission ground. It is historically true, I think, that never has Christianity been called upon to face a more thoroughly equipped and a more desperately determined foe than Islam; never has our heaven-sent gospel received a more defiant challenge than that given it by the religion of Mohammed.

The time has come for the Church of Christ seriously to consider her duty to this large fraction of our race. It is not to be supposed that a church guided and inspired by an Almighty Leader will neglect a duty simply because it is difficult and calls for faith and fortitude. It is especially foreign to the spirit of American Christianity to slight a task because it is hard, or ignore a question of moral reform or religious responsibility because it looks formidable. Let us endeavor, then, calmly to consider the duty of Christian missions to the Moslems. Is there a duty of this kind? If so, what special difficulties must be overcome in order to its successful accomplishment; what should be our aim; and what is the spirit which should inspire and govern us in the proper discharge of it?

The duty seems plain—"Go ye into all the world, and preach the gospel to every creature." The gospel of Christ, not of Mohammed—to *every* creature, because all need the gospel. If there were a possibility of a human substitute for the gospel, we might consider it an open question whether salvation is of Mohammed; but Christ has taught us one way of salvation for all men, and that way is through Him—through the merits of His sacrifice, and not through works or worthiness in man. I would not be understood as implying here that every Moslem is necessarily lost. If he despises and rejects Christ, and puts his sole trust in Mohammed, or even trusts in divine mercy because that mercy is his due as a Moslem, I should not feel that there was a substantial basis of hope for him. He is looking to a human saviour, or he is simply claiming the divine mercy as a subsidy to the Moslem religion. I can conceive, however, of a Mohammedan while formally adhering to his religion, in reality taking such an attitude of heart to Christ that he may receive mercy and pardon for Christ's sake, though he is not openly enrolled on the side of Christ. God alone can judge and pronounce when a soul takes that attitude of humility and faith towards His Son, or where His Son is not known, towards His infinite mercy, which will open the way for Him to apply the merits of

Christ's atonement to the salvation of the soul. Where Christ is known and recognized we have no margin of hope outside of a full and conscious acceptance of Him. In proportion as God has left the souls of men in ignorance and darkness about Christ, in that proportion may we enlarge the margin of hope that His infinite mercy will find the way to respond to conscious penitence and humble trust by freely granting and applying the boundless merits of Christ's sacrifice to a soul truly seeking after Him. We understand the Bible to teach that all opportunity of accepting the gospel is limited to life this side of the grave, and that there is no probation or renewed opportunity beyond our earthly existence. It is also clearly taught in the Bible that salvation is not of works nor of external adherence to any sect. The Jew was not saved because he was a Jew. The Christian is not saved because he is a Christian. The Moslem, of course, cannot be saved because he is a Moslem. All who may be saved outside of formal and visible connection with Christianity, will be saved because of a real and invisible connection with Christ. They will have obtained consciously, or unconsciously, by the aid of God's Spirit, that attitude of humility and trust toward God which will make it consistent with His character and in harmony with His wisdom and goodness to impart to their souls the free gift of pardon through Christ's merits, and apply to them in the gladness of His love the benefits of Christ's death. It is in any case salvation by gift, received from God's mercy, and based upon Christ's atonement, and not by works or by reason of human merit. We claim, therefore, that the Mohammedan, as such, needs the knowledge of Christ, and can only be saved through Christ. He needs to be taught Christianity and brought into the light of Bible truth. He needs to recognize the dangerous errors of his religion and turn to Christianity as the true light from heaven. He needs to take a radically different and essentially new attitude towards Christ. He needs spiritual regeneration and moral reformation. In one word, he needs the gospel. He needs all its lessons, and all its help, and all its inspiration. Here we rest the question of duty. If any class of men need the gospel, to them it should be given, and it is our mission in the world as Christians to do this.

Let us turn now to consider the special difficulties of mission work among Moslems. That there are serious and formidable difficulties is not simply the verdict of the literary student or the historical theologian, but it is a matter of experience. All missionaries in Moslem communities recognize this, and there is hardly a problem in the whole range of mission service which is a severer tax upon faith and courage and wisdom than that involved in the effort to win converts to Christianity from Islam. It is necessary to a full understanding of this phase of our subject that we should secure if possible an inside view of the strength and resources of the Mohammedan faith. Let us en-

deavor to take the measure of our foe. Let us ask whence the power and prestige and influence of Islam. What is its secret of success? What makes it a force which so easily dominates the religious life of so many millions? What gives it its aggressive push and its staying power? It is comparatively easy to show the immense inferiority of Islam to Christianity in the essential points of true religion, especially those of practical morality. It is, however, for this very reason all the more difficult to give a satisfactory explanation of its successes, and show why Christianity is so slow in coping with it effectively. Islam has arisen, within the pale, so to speak, of Christianity. It has overrun and held ground which is historically Christian. Its great conflict has been largely with Christianity. It now occupies regions which were the scene of the earliest triumphs of the Christian church. Christianity, to be sure, has held its own in a marvelous way in the ancient Oriental Christian sects which have held to their Christian faith in the very centres of the Moslem domination. Their influence, however, has been simply negative. The part they have played has been that of resistance and stubborn adherence to the external symbols of Christianity. They have never succeeded, for good reasons, in impressing the Moslem with the superiority of the Christian religion. We must not fail, however, to give them the credit they deserve, and to recognize God's wonderful providence in preserving them to be the medium of introducing through Protestant missionary effort a pure and spiritual form of Christianity into the very heart of the Moslem world.

The question recurs to us—Whence the success of Islam? We mean its success, not as a saving religion, but in winning and holding its devotees in the very presence of the Christian centuries. There are some considerations which throw light upon this point, and if we give them a few moments of patient attention they may help to lift the burden of this great mystery, and at the same time will bring to our attention more clearly the full meaning of the task we have before us in conquering Islam for Christ with the spiritual weapons of the gospel. It is not my purpose, and it is, moreover, clearly impossible to attempt here any full or critical survey of Mohammedanism. This would require a volume, and the gifts and learning of the careful student of Oriental history. What I have to offer, however, towards the solution of the problem of Mohammedan success will be the result of a patient study of the subject in connection with unusual opportunities for personal observation of the intellectual, social and religious life of Moslems.

Islam is a living power—a strong and vigorous moral force among Orientals for several reasons, and with all of these Christianity must reckon if she is to win her way. We will name them in order :

I. In its origin, and also in its subsequent history, Mohammedanism represents *the spirit of reform working under the inspiration of a great truth*. Mohammed appears upon the stage of history as a

religious reformer. In the early period of his career he was influenced no doubt by sincere motives. His purpose was to inaugurate a religious revolution—a revolt against the idolatry which prevailed in Arabia. The heathenism of his day was gross idolatry; and the Christianity of that age in the Orient was little better in its superstitious and idolatrous practices. It was the era of the iconoclast even within the circle of professed Christianity. It was the purpose of Mohammed to re-establish among men a spiritual worship of the one God—to demolish forever the Arabian Pantheon. The unity and spirituality of the Supreme Being were basis ideas in his religious creed, and he advocated direct communion with God in prayer and worship, and the utter rejection of idolatry, which in his age was equivalent to polytheism. This movement was certainly a remarkable one when we consider the times and the environment out of which it sprung. Had it been inspired and guided by the Spirit of God, and founded upon the revealed Word, with a divinely called and sanctified leader, we might have seen the great reformation of the sixteenth century anticipated in the seventh.

The power and prestige of Mohammed were due to the fact that men soon believed him to be a prophet sent of God, and his message was to such an extent in the name and to the honor of God that his commission seemed to be genuine. In an age of abject superstition and driveling idolatry he announced with the prophetic fervor of conviction that great truth which has ever had the power to arrest the attention of earnest minds, namely: the existence of one only and true God, supreme in His will and absolute in His power. With the music of this eternal truth Mohammed has held the attention of a large portion of the Eastern world for over twelve hundred years. This one message has seemed to guarantee him as a prophet to his misguided and indiscriminating followers. Having given bonds, as it were, of such overwhelming value in this one supreme truth, men have not been careful to scrutinize in other respects his credentials; with the charm and majesty of this one great central idea of all religion, he has swept all before him. This, in connection with the success of his arms, as his followers carried on in his name their successful aggressive warfare, has been his passport to the front rank of religious leadership; and although he hopelessly forfeited his position by the most manifest signs of moral weakness and human ignorance, yet the clarion call of “No God but God!” has held the ear of the East with a constancy at once marvelous and pathetic. It was considered in no wise to his discredit that he taught what is practically a plan of salvation by works based upon external allegiance to a religious creed, and it rather added to his popularity with his Oriental following that his religion officially sanctioned polygamy, slavery, and unlimited divorce.

The Prophet of Mecca, however, was simply a religious enthusiast

with a tendency to mysticism—a man of visions and dreams—with a sensitive and imaginative temperament and a disordered physical system, and a nature swayed by passions and lacking in moral stamina, who became deeply impressed with the Jewish conception of one spiritual God, and conceived himself a prophet of monotheistic reform amidst the abounding follies of idolatry. Under the influence, no doubt, of sincere conviction, he began to teach and proclaim the religious ideas which had lodged in his mind from all sources—Jewish and Christian and heathen—and shaped them into the rude consistency of the Moslem code. He can hardly be considered the originator of the religious reform he advocated. He was rather the exponent of a spirit of reformation which seems to have been in the air at that time. The movement at first did not seem to imply more than a purely religious purpose. It was not until the exigencies of his success led him to adopt methods of expediency and worldly policy that Mohammed became the political schemer and the ambitious leader of a military movement.

II. Mohammedanism was established and propagated by the agency of two of the most energetic and commanding forces of human history—*the power of moral conviction and the power of the sword*. In addition it at once threw its mantle of protection and loyalty over every adherent, and acknowledged him as a member of a Moslem brotherhood in which all are equal, and all can expect and claim the help and protection of all others. Islam is a religious caste—so much so that in India, the land of castes, it exists and wins its converts from the people of India without any disturbance or shock to the claims and exactions of the spirit of caste. It is an immense religious monopoly—a gigantic spiritual corporation whose celestial capital is of unknown proportions—a stupendous combination for the exclusive handling of the commodities of Paradise. It is an actual “Brotherhood” of Moslems, a social, political and religious “Union” of knights of the turban. With the exception that the Sunnites repudiate the Shiites as heretics, and the latter return the compliment, every Moslem befriends and respects every other Moslem because of the religious affinity which exists between them. This striking feature of the Moslem religion is to-day one of the most powerful forces to hold Mohammedanism together throughout the world.

III. Islam has never known or seen Christianity except *in its corrupt and semi-idolatrous forms*. This is a damage to Christianity—a gain to Islam. Mohammedanism is thus enabled to appear in the role of a spiritual religion inviting to direct communion with the Deity, scorning the fiction of a human priesthood as in any sense a necessary instrument of mediation between God and the soul, and rebuking idolatry in all its forms. On the other hand, the corrupt Christianity of the East seems to be deeply imbued with the spirit of idolatry, overloaded with superstitious practices, and weighted with the enormous

assumptions of the Oriental priesthood. This was, and is still, an element of weakness to Christianity and of strength to Islam. It reduces the spiritual energy and convincing power of Christianity to a minimum, and gives to Islam a vigor and assurance and a direct hold upon the religious nature which it could not have had in the presence of a purer form of Christianity. Could Islam have subdued a Christianity filled with the spiritual power of the Reformation? Could it gain its historic victories over the form of Christianity found in our American churches? Most assuredly not! The power of a living Christ is more than a match for Islam in any age of the world and among any class of people. There is no hope that the Moslem will ever be converted to Christianity as we see it in the Greek and Papal churches of the Orient. There is an ever brightening hope that a purer and more spiritual form of Christianity may carry conviction. We are sure, in fact, that God will never use any other agency than the gospel in its purity as an instrument for the conversion of the Moslem world. It is with this conviction that Protestant missions in the Orient have been laboring ever since their entrance into the field to establish a pure Christianity in the East, that a regenerated Christianity may be ready to carry conviction to hearts hitherto shut and barred against the entrance of the truth. It will be an immense gain to Christianity as a religion, in the eyes of the Moslem, not to be encumbered with the odium of image and picture worship as we see it in the Oriental churches. It is at present a part of a Moslem's religion to despise every form of Christianity with which he has come in contact. It is only as he becomes familiar with Protestant forms of worship and thought and life that he begins to realize that there is not necessarily an idolatrous element and a human priesthood associated with it.

IV. Islam has all the advantage which there is in *the magnetic power of personal leadership*. Christianity has Christ. Islam has Mohammed. Such a comparison may startle and half offend Christian sensibilities, but it may be unwelcome to the Moslem for a reason precisely opposite. Mohammed is regarded as an inspired man and a divinely sent prophet and the supreme historical personality in the religion he founded. There is a magnetic charm about the prophet of Islam which thrills the whole Moslem world. They believe in him and are ready at any sacrifice to uphold the honor of his name. Would that the nominal Christian world—we do not refer here to the inner circle of Christ's loving followers—were as visibly and unreservedly loyal to the honor and dignity of Christ's name as Islam is to that of her prophet. Imagine the city of New York thrown into a state of dangerous excitement because some one down at the Battery had cursed the name of Jesus Christ. In any Eastern city where Moslems reside the improper or contemptuous use of the name of Mohammed in public would produce an uproar and possibly lead to violence and

bloodshed. To be sure, we must recognize in this connection the difference between the conservatism of civilization and the fanaticism of Eastern devotees ; yet the fact remains that there is a public and prevailing respect for the name of Mohammed in the Moslem world which indicates the commanding power of his personality among his followers.

V. Islam proposes *easy terms of salvation and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature.* The shibboleth of "No God but God" is the password to the skies. Salvation is simply the provision of mercy on God's part for all true Moslems. It is mercy shown because of works done and as a reward for loyalty. If that loyalty is crowned by martyrdom, then martyrdom in its turn is crowned by exceptional rewards. Holiness as an element of God's character and man's religious life is a very vague and shadowy matter to the Moslem, and the same may be said of his view of the nature of sin. This is, however, quite consistent with the fact that Islam for conscience sake insists on many of the great truths of religion such as faith and prayer, God's absolute sovereignty, man's moral accountability, a coming judgment, and a future state both of happiness and retribution, and meanwhile maintains a formal but very indifferent ethical and religious code which it strives to enforce. It is true, nevertheless, that regeneration and moral reformation—the becoming of a "new creature," as the Scriptures express it, is not a doctrine or a practical outcome of the Moslem religion. Regeneration is not a password to the Mohammedan heaven. "Ye must be born again" is not an essential of his creed. Transformation of character is to him simply a metaphysical fiction, and legal justification by the merits of Christ is an absurdity. Hawthorne's charming literary fiction of a celestial railway is a suggestive illustration of the Moslem theory of salvation. Every good Mohammedan has a perpetual free pass over that line which not only secures to him personally a safe transportation to Paradise, but provides for him upon his arrival there so luxuriously that he can leave all the superfluous impedimenta of his earthly harem behind him and begin his celestial career with an entirely new outfit.

We express no astonishment that Mohammed did not teach these high mysteries of religion, nor do we charge him with any deliberate purpose to deceive and play the part of an imposter ; we simply point to the absence of these unique and essential features of revealed truth as an evidence that his scheme of religion, and his method of salvation, are merely human conceptions, and that his soul was not taught of God in the things of the kingdom. The light which shone around him was a broken and darkened reflection of divine revelation, which he proceeded to focus as best he could with the lens of human

reason. He brought the scattered rays to the burning point in his doctrine of "one God," but the result was God *and* Mohammed—not the eternal truth revealed in its true setting by the inspired guidance of the Divine Spirit, but distorted by the unguided presumption of the human medium.

VI. Islam comes into conflict with the doctrinal teachings of Christianity *just at those points where reason has its best vantage ground in opposition to faith.* The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe and with reference to which there has been the keenest discussion and the largest reserve, even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling blocks to the Moslem and are looked upon rather in the light of ridiculous enigmas than sober truths. The doctrine of the Cross, the whole conception of atonement, is to his mind a needless vagary. Divine merey, in his view, is ample enough and can act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain you attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible with a feeling of impatience as only one of many Christian superstitions. We think it was John Bunyan who once said when he saw a criminal led to execution: "There, but for the grace of God, goes John Bunyan." As we think of this attitude of the Moslem towards the mysteries of the Christian faith, and measure the capacity of our own unaided reason to deal with such themes as these, who of us is not ready to exclaim: "This is probably just the attitude which my own darkened and finite reason would take were it not for the guidance of God's revealed Word?" These mysteries of the Trinity, of God in the flesh, and of Christ upon the Cross are the most amazing revelations of the Infinite to the finite mind, and it is only as faith aids and supports reason that they will be trustfully, joyfully and gratefully received. The Moslem objects also to Christian morality, and regards it as an impracticable ideal which he never found exemplified in all the Christianity he ever knew anything about. Unfortunately, the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy—impossible in doctrine and in practice a shallow sham.

Let us pause for a moment in review and quietly take the measure of this foe. Remember that Islam in its origin and in its subsequent contact with Christianity, was the spirit of reformation inspired by high enthusiasm grasping a great religious truth and contending for it in the face of soul-degrading and soul destroying idolatry. I verily believe, if you and I had lived in those times amidst the dark idolatry of Arabia and had possessed the conviction and the courage we would have sprung to the banner of Mohammed, and would have been thrilled with the thought that there was no God but God, and probably we should have been captivated with the idea that Mohammed was a leader sent of God. The unity and supremacy of God is to-day the central truth of the Moslem's creed, in the recognition of which he subdues his soul and prostrates his body, and with a feeling of profound conviction says: "La ilah illa Ullah!" Remember again the fiery energy of the Moslem and the marvelous successes of his arms and his practical recognition of religious brotherhood. Remember, again, that he has never been familiar with anything but a corrupt and scandalous Christianity. Remember the charm and power of that historic personality of the Prophet of Islam. Remember its offer of immediate access to God and a free and exclusive salvation to all loyal adherents. Remember its liberal margin for human faults and passions and the fact that it lays no violent hands upon sins of the flesh. Remember the Paradise it pictures to the sensuous Oriental imagination. Remember that it makes its issue with Christianity and puts forward its assumptions of superiority just at those points where the weak and finite reason of man is most inclined to falter and yield, and where Christianity advances truths which only a God-taught faith can receive and grasp, and which have always been attacked with equal vehemence by human philosophy and rationalistic criticism. Remember, moreover, that Islam has always regarded Christianity as cowed and defeated, and that Reformed Christianity, with its spiritual weapons and its resources of grace and its heavenly alliances, has never fairly grappled with Mohammedanism, and that every energy of both state and church will be in array to prevent the very entrance of Christianity into the field, and will seek to hold the Moslem world intact by every resource of irresponsible power. If we bear in mind also that in the Turkish Empire at least every defection from the Moslem ranks is looked upon in the same light as a desertion from the army, we can form some conception of the gigantic task and the heroic opportunity God is preparing in the near future for the Christian church. Christianity in her historic childhood was called upon to contend with the colossal power of the heathen Roman Empire. She was victorious, although her resources were limited and her opponent was, to all human judgment, unconquerable. Let her not think now in her splendid maturity, with her imperial resources, her heavenly Leader, her gracious

mission, and with the crying needs and the pressing problems and the deepening conflicts of this nineteenth century challenging her attention, that her warfare is accomplished and she can disband her forces. Islam and all else arrayed in opposition must first give place to Christianity. Our Lord is even now leading His church to this battle ground of sublime privilege and high responsibility. His leadership is our inspiration, His promises our hope, His power our trust, His glory and supremacy our aim and the only possible outcome of the contest.

Christian missions, as related to Mohammedanism and the missionary activity of Islam are just now live themes among readers of our current literature in Europe and America. A prolonged and vigorous debate has arisen in the periodicals of our day, and more especially in Church of England circles, upon this subject, arising from a paper presented by Canon Taylor at the Church of England Congress in 1887. His exaggerated statements of the present progress of Islam have been fully answered by Sir William Hunter. We shall discuss here only his ideal views of Islam as a religion. The whole field is now being searched and discussed by both the friends and critics of missions. Aside from the literary and historic interest which Oriental students would find in the discussion, the whole subject of the propriety, necessity and usefulness of Christian missions to Moslems has come to the front in the debate. It is a matter which under present conditions fairly challenges the attention of Christendom, and as our American Congregational and Presbyterian churches have important and very successful missions in the Turkish Empire, the stronghold of the Moslem faith, it is a subject of interest also to American Christianity. Our American churches have at present a constituency of 70,000 Protestant adherents to their mission churches in the Turkish Empire, including Syria and Egypt. Of this number 15,200 are upon the roll of church membership, and additions to the church at present are at the rate of about 1,500 every year. There are six American colleges in the empire with 1,200 students, and 700 mission schools with 40,000 pupils. The Bible has been translated by American missionaries into every prominent language of the empire, and tens of thousands of copies are annually sold. The mission presses in Turkey, including Syria, print not less than 40,000,000 of pages of religious and educational literature every year, including over 20,000,000 of pages of the Word of God. These converts of whom I have spoken are not, however, from the Moslems—they are from the Oriental Christian churches, among which a reformation work is going on and a purer form of Christianity is being established. There are converts from Islam to Christianity in India and in Egypt, but Moslem converts in any numbers cannot openly at least be won as yet within the limits of the Turkish Empire, for the government will not allow the effort to be made; nor is a Mos-

lem's life safe for an hour (except perhaps in Egypt) if he openly becomes a Christian. It is hard to convince when conviction means death ; it is hardly possible to cultivate the spirit of martyrdom before conviction. The Turkish government, just at present, is in a state of very lively suspicion with reference to this growing and expanding work of American missionaries. The Turkish authorities, from the Sultan downwards, are beginning to feel that Islam has more to fear from the quiet growth and the expanding influence of missionary institutions than from any other opposing force. They find themselves suddenly confronted with churches, colleges, schools, hospitals, Bibles in the vernacular, and presses from which flow such a stream of permanent and periodical literature that they are fairly bewildered, and lament the day that missionary agencies were admitted to the empire. It will, no doubt, become more and more evident that God's purpose contemplates not simply the reformation of Oriental Christianity, but the establishment of a basis of operations for that far more inspiring and formidable task of which I forbear to speak here in any further detail.

The paper of Canon Taylor, as coming from a Christian clergyman, was remarkable for its exaltation of Mohammedanism, and in his subsequent articles, published chiefly in the *Fortnightly Review*, he has shown scant courtesy to missions which he has caricatured and misrepresented. The main points of his position in the paper on Mohammedanism may be briefly stated as follows : He contends that Islam demands the consideration and esteem of the Christian church, since it is in essence an imperfect or undeveloped Christianity, and may be regarded as preparatory to an advanced Christian faith. It must, in his opinion, be looked upon as a religious position half way between Judaism and Christianity, and being more cosmopolitan and less exclusive than Judaism, and missionary in its activities, it helps on in the general direction of Christianity wherever it wins converts from heathen communities. In fact, it must be considered, according to his judgment, as an advanced guard of Christian missions—not antagonistic to the gospel, but fighting at the outposts the same battle against heathenism with weapons on the whole rather better and more effective than those wielded by Christianity. He contends that it leads men from the darkness and degradation of pure heathenism, with its superstitions and cruelties, to an intelligent conception of one God, and gives them a simple and comprehensive view of His attributes and dealings with men, and the duties He requires of them. It leads them, moreover, into an attitude of human brotherhood with their fellow-men, and brings them into league with each other under the inspiration of a common religious faith. He contends that Islam contains and teaches all the morality that heathen and barbarous nations could be expected to receive and practice. It represents what he regards as

the high-water mark of practical morality and intelligible doctrine among Oriental nations, and as such should be supported and encouraged by Christianity, hoping for better things further on. Islam, in his opinion, is divine as far as it goes; it is at once a successful illustration and a happy outcome of the law of expediency, representing an imperfect possibility, which is better practically than an impossible ideal. In view of these considerations he advocates that Christianity should join hands with Islam and establish a *modus vivendi* on the basis of mutual concession and recognition.

This is an attractive position with a large class of minds who are willing to rank the gospel as only one of a dozen religions. With them the divine origin of Christianity, its exclusive claims, its unique glories, its adaptation and efficacy as the only religion which saves, are still open questions. What religion should be taught to men becomes, therefore, a mere question of expediency and availability. An effective accommodation in the light of human wisdom is with them as serviceable in religion as in anything else. The gospel may, therefore, be manipulated into a compromise with any other religion if it is a workable scheme.

To this it may be replied, why does not this general plan which Canon Taylor advocates with reference to Islam hold also with reference to the relations of Christianity to Judaism, or of Protestantism to the Papacy, and more especially to the Greek and Armenian churches? Why does it not apply in theory to the relations of Christianity to all religions of the East? It should be noted here that Canon Taylor seems to regard all reformation of existing Christianity in the Orient, and even throughout the world, as a needless and wasteful expenditure of money and labor, as he speaks with great disparagement of all attempts to "proselyte" from the Oriental Christian churches. He would apparently leave apostate Christianity in its decay and degradation, and extend the hand of brotherhood even to Islam. We must pause to ask here—would Christ approve? Would the Bible sanction? The simple answer may be given in the words of Paul, "If I or an angel from heaven preach any other gospel than that which I have preached to you, let him be accursed." God has given us the gospel; it is the duty of the church to preach and teach the religion of Christ and no other. It is a mistake to regard Christianity as an impossible ideal, nor can we consider Islam as a step towards Christianity. It is rather an attitude of pronounced opposition to Christianity, and not to Christianity only, but to civilization and to all social and intellectual and spiritual progress.

It is, however, the part both of wisdom and courtesy to give to Islam all the credit it deserves; to acknowledge its influence in the world as an anti-heathen reform; to place it high in the scale of historic failures on the part of human wisdom to establish a religion to

supersede the gospel ; to acknowledge its skillful adaptation to an Oriental constituency ; to recognize the truth which it contains and the natural basis which it affords for a work of supernatural grace and spiritual enlightenment through the revealed Word applied by the Spirit ; to recognize every excellence of personal character which may be found in individual Moslems of the more serious and devout type. No one can do all this more easily than a Christian missionary living in Moslem lands. When, however, it comes to the question of his duty and responsibility as a religious teacher, every consideration of loyalty and high obligation requires him to teach only the gospel of his Divine Master. This is his supreme privilege, his sublime mission, and his inexorable task. No Christian missionary is sent to the Moslem world to establish a treaty of peace with Islam. He is sent there to carry the gospel of salvation to the perishing Moslem. He is God's messenger to a deluded people. The preaching of the Cross, which, of course, is an offense to the Moslem as it was to Jew and Gentile of old, is the very business which brings him there. He must endeavor to accomplish this delicate mission with tact and wisdom, and must be patient and courteous and courageous ; but he has not the slightest authority from God or man to depart from his instructions or enter into any questionable compromises. He is an ambassador of the Cross, not an apologist for the Crescent.

The question of method is, no doubt, a pressing one, and upon this point Christian missionaries all over the world are seeking guidance and would be grateful for light. One thing, however, is certain : no method can be tolerated which lowers the standards of the gospel, or compromises its truths, or places a human religion on the same plane with the one divine religion ; nor would such a method be fruitful in any results of solid or permanent value.

This is most assuredly the spirit of all our American missionaries in the Orient. They look to the Christian churches at home to sustain and encourage them in this theory of Christian missions to Mohammedans. They hope for the sympathy and prayers of Christ's people as they endeavor to work on upon these lines. It is time for the Christian public of America to be intelligently and profoundly interested in the religious development of Oriental nations, and especially in the problem of the relation of Christianity to Islam and the duty of the church of Christ to Moslems. Let us study this question in the light of history and with a living sympathy in the welfare of 200,000,000 of our race. Consider the desperate nature of the undertaking, and how the honor of Christ is involved throughout the whole Eastern world. Watch the developments of the Eastern question as one which holds in focus the most burning problems of European diplomacy. Note the rapid movements of European governments in taking possession of the territory of Africa, more than one-half of which is now in their

control. Watch the tightening grip of Christian civilization upon the African slave trade, which is the most hideous scandal of our century and is almost entirely the work of Arab Mohammedans. Take a broad outlook over the field where are gathered the momentous interests involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian church was praying for open doors in Asia and throughout the heathen world. To-day the church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the church of Christ will march around this mighty fortress of the Mohammedan faith sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of our church in these closing decades of the 19th century, that Christ, the Child of the Orient and the divine Heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour and the triumphs of the gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the church of the living God—thus far and no further. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant the dead forms and the outworn creed of Islam.

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BY
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BEIRUT,
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THE GREEK CHURCH AND PRO-
TESTANT MISSIONS; OR, MISSIONS
TO THE ORIENTAL CHURCHES.

BY REV. HENRY H. JESSUP, D.D., BEIRUT,
SYRIA.

THE Oriental churches may be divided into six great classes, comprising fourteen different sects :

I. The Monophysite, Eutychian, or anti-Chalcedonian sects, who reject the decrees of the Council of Chalcedon held in 451. These are four : the Armenians, Jacobites (or Syrians), Copts, and Abyssinians. They all have their own distinct ritual and calendar, are hostile to each other and to all other Christian sects, have a married parish clergy, and reject the primacy of the Pope.

II. The anti-Ephesian, who reject the Council of Ephesus in 431. These are the Nestorians or Chaldeans. They have a married clergy, a high reverence for the Scriptures, and but little picture worship.

III. The Orthodox Greek, who accept the seven General Councils. The Greek Church is Rome decapitated—a priestly system without a pontifex, an exclusive traditional Church, which yet allows the Bible

to the people. In the Turkish Empire its patriarchs and the most of its bishops are foreigners, speaking only Greek and ignorant of the customs and wants of the people, though of late the Syrians of the Greek Church demand bishops of the Arab race. The parish clergy are married and generally most illiterate. The present Anglican bishop of Jerusalem remarked to a traveller recently that "no one but those who lived in the East could be aware of the gross ignorance and immorality of the Greek priests." Ordinarily the practice in appointing priests is that of Jeroboam, who "made priests of the lowest of the people."

IV. The Maronite, a papal sect, the ancient Monothelites, who accepted the papacy in 1182 A.D. They are chiefly peasants in Northern Lebanon, an ignorant people, and an educated priesthood sworn to allegiance to Rome, and yet like all the above in having a married parish clergy. The Maronite patriarch is regarded by his people as hardly inferior to the Pope.

V. The six Oriental papal sects, who are converts from six of the above sects to the Church of Rome. They are the Papal Greek, Papal Armenian, Papal Syrian, Papal Nestorian, Papal Coptic, and Papal Abyssinian. They maintain their own calendars and saint days, the marriage of the clergy, and various ancient prerogatives

which the papal legates are now striving most assiduously to abolish.

VI. The Latins, a small community composed chiefly of attachés of the French and Italian monasteries, who have conformed in all respects to the Church of Rome.

These sects all agree sufficiently both in the common truth and the common error which they hold, to be classed as one—one in their need of reformation, one in being an obstacle to the Christianization of the Mohammedan world.

They all hold the doctrine of transubstantiation, of baptismal regeneration, priestly absolution, Mariolatry and saint worship, image and picture worship, auricular confession, and prayers for the dead. Their patriarchs and bishops are celibate, but the parish clergy are generally allowed to marry once. Instruction in the Scriptures is virtually unknown.

The numbers of these sects, not including Russia and Greece, are as follows : Greeks, 1,000,000 ; Maronites, 230,000 ; Nestorian Catholics, 20,000 ; Greek Catholics, 50,000 ; Jacobite Syrians, 30,000 ; other papal sects, 300,000 ; Nestorians, 140,000 ; Nestorians in India, 116,000 ; Armenians, 3,000,000 ; Copts, 200,000 ; Abyssinians, 4,500,000 ; total, 9,586,000.

Thus we have about ten millions of nominal Christians scattered throughout the

great centres and seats of Mohammedan population and power.

These Christian sects have never felt the impulse of such an awakening as shook all Europe in the days of the Reformation. About thirty years after the death of Luther the German Protestant divines opened correspondence with the Patriarch of Constantinople, but he rejected their overtures with contempt. The Greek Church "knew not the day of its visitation." For three hundred years after that time, with the exception of the sending of papal legates, hardly a movement was made in Europe toward modifying the state of the Eastern churches.

In the year 1819 the first American missionaries came to Western Asia, bringing the Gospel of Christ to the Mohammedans, but in their explorations they came in contact with these various Oriental Christian sects. They found them to be ignorant, illiterate, superstitious, idolatrous, despised, and hated by the Mohammedans.

Yet they were instructed "not to interfere with the Oriental churches, but to visit the ecclesiastics and persuade them, if possible, to abandon their errors, which are repugnant to the Word of God."

They gave themselves, therefore, to the work of education, Bible distribution, and the press. But in 1832 the Greek bishops in Latakiah, Tripoli, Damascus, and other

places gathered the Arabic Bibles (printed in London from the version of the Roman propaganda) and burned them in the courtyards of the churches. In 1830 the Maronite patriarch put to death Asaad-esh-Shidiak, the martyr of Lebanon, for reading the Bible and rejecting the errors of Rome.

In September, 1835, Rev. Drs. Eli Smith and W. M. Thomson and other missionaries, in reply to the request of a papal Greek priest from Acre to profess the Protestant faith, adopted the following minutes: 1. It is not an object with us to draw individuals from other native Christian sects and thereby increase our own denomination. 2. Yet according to the principles of the churches who have sent us hither, when a member of any native sect, giving satisfactory evidence of piety, desires the sacraments of us, we cannot refuse his request, however it may interfere with his previous ecclesiastical relations." On this basis individuals of the various Oriental churches, including bishops, priests, and others, were received to the Lord's table, together with baptized converts from the Druzes.

But the number of enlightened men and women increased in various parts of the land, and they demanded the right to be organized into a distinct Protestant Church of their own.

This request was finally acceded to, and

the first Protestant native Syrian church was organized in 1848. Since that time twenty-five other churches have been organized in this mission, with about 1700 communicants from among Moslems, Jews, Druzes, Greeks, Maronites, Nusairiyeh, and Bedawin Arabs.

The whole number of Protestant churches in the empire is now about 175, with 20,000 communicants and nearly 100,000 adherents. The majority of these communities are undoubtedly from the Oriental churches, and we are now met by the high ecclesiastical party in the Anglican Church with the protest that this whole movement is a mistake. It is denounced as proselytism, as an attempt to build up one Christian Church at the expense of another. It is said that these Greeks and Maronites and others have the creeds of Christendom, and we have no right to receive their followers into our churches. We do not propose to reply to this charge by the "*et tu Brute*" countercharge that these same high sacerdotalists do not hesitate in England and America to receive scores of Methodists and Baptists, Presbyterians, Congregationalists and Friends to their own church, without feeling that they have committed the heinous sin of proselytism. The work of missions in the East can be justified without such a personal *argumentum ad hominem*.

Let us consider the whole question calmly, in the light of God's Word and Providence.

The chief and ultimate object of missionary work in Western Asia is the conversion of the Mohammedans to the Christian faith. They number 180,000,000 in Asia and Africa, and constitute one of the great influential factors in the future religious history of the race. The Gospel is to be given to them. All the Christian churches which have any missionary zeal admit this. Thus far they are almost unaffected by the great missionary movements of the nineteenth century.

They believe in one God and in the divine origin of the Old and New Testaments ; but regard the Scriptures as corrupted, deny the divinity of Christ, ignore the spirituality of religion, and look upon Christians as their hereditary enemies. Having seen only the Oriental type of Christianity, they despise its immorality and idolatry, and protest against the creature worship and image worship of both the Greek and Latin churches. Images, pictures, and saints are the abomination of the Mohammedan world.

The pagans of the second century objected to Christianity that it had neither altars nor images ; the Moslem of the nineteenth century objects to Christianity that it has only images and altars.

The Christian missionary to-day urges a Mohammedan to accept Christianity. He is met with the derisive reply, "Thank God we are not idol worshippers as are you Christians, and God willing, we never will be. We have lived among Christians twelve hundred years, and we want none of your creature worship. There is no God but God." The missionary may protest and explain, but until he can show the Moslem a pure Christianity in life and doctrine, and illustrate by living examples the Bible ideal of a Christian church, his appeals and arguments will be in vain.

This state of things confronted all Christian missionaries in Oriental lands fifty years ago, and it confronts them to-day.

These Oriental churches are among the greatest obstacles to the conversion of their Mohanmedan neighbors. Protestants generally will admit this with regard to the Church of Rome, and at the same time there are those who contend that the Greek Church is purer, and hence should be intrusted with the work of evangelizing the Moslems and Jews in Western Asia. As this question is now a "burning" one in the Anglican Church, let us ask what is the teaching and practice of the Greek Church in Western Asia to-day? Our reply will be taken chiefly from their own ecclesiastical books. The XIXth Article of faith of

the Church of England declares that "as the churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." And in Article XXII., "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints is repugnant to the Word of God."

I. In the Greek Catechism, Jerusalem ed., page 82, we read, "It is one of the presumptuous sins against the Holy Spirit, to hope for salvation without works to merit it." It is plainly taught that justification can only be obtained as a reward of meritorious actions. In this the Greeks and Latins agree, only that in the Latin theology "the merit of good works is acquired only through the atonement of Christ, while the Greek Church puts into a motley confusion Christ, the sacraments, the priest, and good works." * Rejecting the scriptural doctrine of justification by faith, the door is thrown open for endless error and confusion.

II. A sacrament is defined to be "a sacred performance whereby grace acts in a mysterious manner upon man. In other

* "Researches into the Religions of Syria," by Rev. John Wortabet, M.D., London, 1860, an admirable book which should be reprinted and widely read.

words, it is the power of God unto salvation." * "The sacraments are divided into two classes: first, such as are absolutely necessary in themselves—namely, baptism, holy chrism, and communion. These are indispensably necessary for procuring salvation and eternal life; for it is impossible to be saved without them. The second division embraces those sacraments, the necessity for which proceeds from something else."

III. "The benefits conferred by baptism are the remission of original sin, the remission of all past actual sins, and grace to sustain the believer in his conflict with the world, the flesh, and the devil."

In baptism the first step is exorcising the evil spirit by an elaborate prayer of conjuration. Then the priest breathes into the mouth of the candidate, on his forehead, and on his bosom, each time saying, "Dispel from him every evil and polluted spirit which may lurk in his heart," etc.

Then the candidate or his godfather renounces the devil, his works, his angels, his service, and his pomp.

The water and oil are then consecrated. In the prayer of consecration for the water is the petition, "Make it a fountain of immortality, granting sanctification, forgiving

* Universal Catechism, Part I., sec. 10.

sins, dispelling diseases, destroying devils," etc. Similar language is used in consecrating the oil.

The person is then immersed three times, in the name of the Father, Son, and Holy Spirit. This trine immersion is regarded as essential, and all converts to the Greek Church must be rebaptized. In this respect the Greek Church is far more exclusive than the Church of Rome. It does not admit that the Pope or the Archbishop of Canterbury has ever been baptized. Rome admits lay baptism, and baptism by sprinkling, pouring, or immersion. The Greek Church insists on trine immersion by a Greek priest. An Anglican clergyman once asked permission to "assist" a Greek priest in his service in Nazareth. The priest politely informed him that as he had never been either baptized or ordained his request must be declined.

IV. After baptism the priest administers holy chrism. The oil for this purpose is a mixture of olive oil and aromatic substances made in a decoction by the bishop. The fuel used is the half-rotten and worn-out wood of the holy pictures (eikons), which have been worn off by the constant kissing of devout worshippers or so worm-eaten by age as to be useless.

The priest anoints the candidate's forehead, eyes, nostrils, mouth, ears, breast,

hands, and feet in the form of a cross, saying, "The seal of the gift of the Holy Spirit. Amen." The communion is then administered equally to adults and infants. *Eucologion*, Jerusalem, 1856, (under inspection of Cyril, Patriarch of Jerusalem.)

V. As all sin, original and actual, committed before baptism is washed away by it, subsequent sins are pardoned by the sacrament of "repentance," "whereby he who confesses his sins is pardoned by Jesus Christ himself, through the absolution pronounced by the priest." After confession the priest says, "As to the sins which thou hast confessed, go in peace without the least anxiety."

VI. Penances, such as fasting over and above the appointed times, are imposed on the penitent, to "cleanse the conscience and give peace of mind." *

VII. The Communion is a sacrificial mass, both a eucharistical and propitiatory sacrifice. In the liturgy of the mass hardly a vestige of the original institution of the Lord's Supper has been preserved. The priest takes a cake of bread in his left hand and the sacred spear in his right, touches the bread with the spear four times in the form of a cross, repeating words from Scripture. Deacon: "Lift up, O Lord." The

* Universal Catechism, Part I., sec. 10.

priest takes up the sacred bread, saying, "He was cut off out of the land of the living." He then inverts the bread in the silver plate. Deacon: "Slay, O Lord." The priest then slays the bread in the form of a cross, etc. Deacon: "Pierce, O Lord." The priest then pierces the right side of the cake.

The priest then takes another cake, and cutting off a part, takes it up on the point of the spear, saying, "In honor and commemoration of our most blessed lady Mary, the mother of God, whose virginity is perpetual, by whose intercessions accept, O God, this sacrifice upon thy heavenly altar." He then puts it on the right side of the sacred bread, saying, "Upon thy right hand did stand the queen in gold of Ophir." He then cuts nine pieces from the cake, in commemoration of prophets, apostles, fathers, bishops, martyrs, saints, the bishop of the diocese, all the priests and deacons, "For those who built the temple, even for the forgiveness of their sins, . . . for those who die in hope of the resurrection, for those who present the bread;" and for all the quick and the dead whom the priest chooses to mention. Then, after various other prayers and ceremonies, the priest says, "Let both the bread and the mingled wine and water be transmuted and transformed by thy Holy Spirit."

The deacon then takes a fan and fans the holy substances and the priest says, "We present unto thee this reasonable sacrifice for the believers who are dead, for the primitive parents, for the fathers, patriarchs, prophets, apostles, preachers, martyrs, confessors, hermits, and teachers, and for the soul of every just man who died in the faith."

At this juncture persons may be seen entering the inner temple where the priest is "sacrificing," and laying down pieces of money, at the same time repeating to him the names they wish to have mentioned and to receive a part of the benefit from the sacrifice. For a dead person masses are always performed specially.

An ex-Greek priest, now for twenty years a Protestant native preacher in Syria, has informed me that he could never hear the ringing sound of the money brought to him while reading the communion service, as a Greek priest, without a shudder, and this was one of the offensive rites of the Greek Church which drove him into Protestantism.

VIII. The Greek Church believes in the existence of a limbus wherein the souls of departed men are received and kept until the Day of Judgment. The Catechism teaches that "prayers offered in behalf of such as die in the faith without having yielded fruits meet for repentance are effica-

cious in helping them to obtain a blessed resurrection ; especially if such prayers are accompanied by the offering of the bloodless sacrifice, the sacrifice of the body and blood of Christ, and by alms offered in faith in behalf of them.”

IX. We now come to one of the most repulsive and unchristian features of the Greek Church, the worship of images. The Council of Constantinople (A.D. 754), composed of 338 bishops, enacted laws repressing the growing idolatry of the Eastern Church, but their triumph was brief. The infamous Irene, having first poisoned her husband in order to obtain the regency of the kingdom during the minority of her son, and then having deposed Paul, one of the iconoclasti, from the patriarchal chair of Constantinople and put Tarasius, her secretary, in his place, assembled in concert with Hadrian, the Roman pontiff, a council (A.D. 786), and through it established the worship of images. In spite of the opposition of Charlemagne and the decrees of the Council of Frankfort (A.D. 894), composed of 300 bishops, forbidding image worship, the Roman pontiff maintained it, and the Greek Church to this day defends it on account of the Seventh General Council at Nice in 786. The only difference between the Greek and Latin image worship is that the Greeks repudiate carved images and

statues, and use pictures painted on wood and canvas, the Greek word *eikon* meaning both pictures and images.

In the Synnaxar for the first Sunday in Lent is the gracious expression, "As to the impious infidels who are not willing to honor the holy images, we excommunicate and curse them, saying Anathema." And in the Horologion, Beirut ed., 1849, page 696, the crime of idolatry seems to reach its climax. In the prayers to the Virgin offered during Holy Week the curses of the Church are poured upon the heads of all those who do not worship images. "May the lips of the impious (hypocrites — *el-mu-nafikeen*) become dumb, who worship not thy revered likeness, O Mary, which was painted by Luke, the most holy evangelist, and by which we have been led to the faith."

It is a painful and sickening spectacle to enter a Greek church and see the crowds of worshippers burning incense, lighting tapers, and bowing before the filthy, painted boards and then devoutly kissing them and crossing themselves. Bishops, priests, deacons, and people vie with each other in honoring these creatures of the infamous Irene. In Bishop Blyth's Second Annual Report, July, 1890, page 23, he speaks of "the iconostasis in the Greek church in Damascus—a marble screen on which, some twelve feet from the ground (to avoid dangers of

iconolatry), are pictures of our Lord and his saints." Had the bishop looked farther in the church he would have seen a lower picture-stand, on which pictures are daily placed low enough down to be kissed by the people; and this is true in every Greek church.

In the Synnaxar for the first Sunday in Lent it is stated that Theophilus, the iconoclastic king (A.D. 830-40), "was smitten with an evil disease on account of his hostility to image worship; his mouth was rent open from ear to ear, and his abdominal viscera appeared; but on repenting and worshipping an image, his mouth was restored to its original state, and soon after he died." The restoration of image worship by his widow Theodora (A.D. 842) on the first Sunday of Lent has ever since been celebrated in the Greek Church as the feast of Orthodoxy, *πανήγυρις τῆς ὀρθοδοξίας*.

In the consecration of a newly painted picture the following words are used: "Send the grace of thy Holy Spirit and thy angel upon this holy image, in order that if any one pray by means of it, his request may be granted."

In a picture of the Trinity in a book published in Jerusalem, the Triune God is pictured in a group consisting of an old man, a young man, and a dove, and Anthimus, Patriarch of Jerusalem at the time, at-

tempts to justify the shocking sacrilege in labored argument.

No wonder that Mohammedans and Jews look with horror and loathing upon such a travesty of Christianity. No wonder that multitudes of Greek Christians in Russia and Turkey, with the open Bible before them, have made haste to "come out and be separate and touch not the unclean thing." Can an orthodox creed and historic antiquity justify such a glaring crime against God as this shameless idolatry?

X. The Mariolatry of the Greek Church is also a grievous error and a stumbling-block in the way of Mohammedans.

The Greek Church believes that saints have not yet entered heaven, being in the limbus until the day of resurrection, and yet addresses prayers to them as mediators and intercessors with God. The sole intercession of Jesus Christ is repudiated, and Mary and the saints exalted into his place. The following petitions are culled from the Greek Prayer - Book (Horologion): Page 678: "We are lost through our many sins, turn us not away disappointed, for thou alone art our only hope." Page 680: "Deliver us from all our distresses, for we take refuge in thee. We offer our souls and minds to thee." Page 704: "Oh, thou who didst bear Jesus Christ, purge me with hyssop by thine intercession, for I am very vile."

“ Oh, thou who alone art the hope of Christians.” “ O Lady, most holy mother of God, grant that I may praise, bless, and glorify thee all the days of my life.” “ Oh, thou who art worthy of all praise, save from future punishment those who cry unto thee, Alleluia.”

The use of this word Alleluia (praise ye Jehovah) shows that the Greek Church in plain terms deifies the Virgin Mary, thus justifying the charge of gross polytheism brought by Mohammed against the Christianity of his day, and, as Sir William Muir justly says, “ By the cry, ‘ There is no God but God alone,’ to trample under foot the superstitions, picture worship, and Mariolatry that prevailed. For example, see in the Koran, Sura V., v. 125, ‘ And when the Lord shall say, O Jesus, son of Mary, didst thou say unto men, Take me and my mother for two Gods beside God? He shall answer, God forbid; it is not for me to say that which is not the truth.’ ”

The Mohammedans everywhere believe that the Trinity is a blasphemous elevation of a woman to a place in the Godhead. Is it strange that the Mariolatry of the Greek and Latin churches has become a “ rock of offence” to the whole Mohammedan world?

Space will not allow our giving details as to the worship of relics, and the prayers offered to the wood of the cross, and the

brutal deception of the holy fire, annually sanctioned and promoted by the patriarch, bishops, and priests of Jerusalem as a proof of the orthodoxy of the Greek Church. The patriarch admits it to be a fraud and an imposture, and yet sanctions it because the revenues need it and the people will have it.

The Greek Church stands condemned from its own authorized symbols as polytheistic, idolatrous, and unscriptural. It deserves all the denunciations hurled by Huss and Luther, Wickliffe and Knox upon the abominations of Rome.

What, then, is Reformed Protestant Christendom to do in view of these two great facts, the duty of Christianizing the Mohammedan world and the obstacles interposed by the idolatries of nominal Christians living among them?

The Oriental churches need the Gospel in its purity. How shall it be given to them?

I. One view has been to effect an outward ecclesiastical union between these sects and Protestant Christianity, on the basis of admitting the truth they hold, without agitating the question of their errors. The fatal objection to this is its absolute impracticability.

Union of Protestants with the Greek Church on the basis of intercommunion can never be effected, the Greek Church remaining as it is, until all Protestants have

submitted to trine immersion by a Greek priest. The concession must be all on one side. Let this be borne in mind, and the advocates of union with the Greek Church may be saved much needless mortification.

The modern attempts at fraternization with the Greek Church by Protestant bishops, canons, and clergy have only increased the contempt of the Greek clergy for Protestantism and their attachment to the traditions and superstitions of their fathers. After an address by a zealous Anglican in the Greek school in Beirut, full of laudation of the Greek Church, the young people were heard saying, Why should we not worship the Virgin and the saints and the holy pictures, for the Church of England approves it? As the venerable translator of the Bible into Arabic, the Rev. Dr. Van Dyck, recently wrote to an Anglican clergyman: "Union with the Greek Church is easy enough. Let the archbishops, bishops, and other clergy of the Church of England accept rebaptism and reordination at the hands of a Greek priest, together with the holy chrism; let the higher clergy put away their wives and live a celibate life, and let the rank and file of the English Church be rebaptized, adopt Mariolatry and picture worship, and all the idolatries of the Greek Church, and union will be easy enough, but on no other terms."

II. Another plan proposed is to reform the higher ecclesiastics and through them the people. The twelve labors of Hercules were slight compared with such a task. The patriarchs and bishops of the East are, as a class, wealthy, avaricious, masters of political intrigue, unscrupulous, and trained to hierarchical tyranny over the consciences of men, and will probably be the last class in the East to accept the Gospel in its simplicity. There are a few noble exceptions, men who would gladly hail a reformation, but find their hands tied and their efforts thwarted by the iron fetters of ecclesiastical despotism. The Greek Church is bound hand and foot to the Church of Greece and Russia, with whom tradition is supreme. No change in liturgies, prayers, doctrines, and usages would be possible without a council of the four patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria and the holy Synod of Russia, and such a council, for such an object, is about as likely as a council at Rome to abolish the papacy, or a council at Mecca to abolish Islam.

There is no evidence that the clergy desire a reform, and the laity have no voice. Archæolatry, avarice, and political power form a threefold cord which will not be easily broken. The mass of the clergy are ignorant and immoral, utterly indifferent to

spiritual reform, and the ignorant laity, whose war-cry in their contests with the Latins is the infallibility of the first Seven Councils, would mob their clergy if they proposed to cast out the pictures from the churches.

Simony and moral dishonesty are notorious among the higher clergy. In August, 1891, an intrigue was carried on by a high Greek ecclesiastic in Jerusalem to purchase the patriarchal chair of Antioch (in Damascus and Beirut) by the payment of £10,000, and the endowment of the chair with nearly £90,000 on his death.

It is humiliating to see godly men in the Protestant Church of England proposing to fraternize with such Oriental ecclesiastics.

III. A third scheme has been suggested and faithfully tried. It proposes to preach the Gospel and give the Bible to the people, leaving them in their own ecclesiastical relations, in the hope of reforming the Church from within.

This plan has been patiently tried in Syria, Egypt, and Asia Minor without success. It is still on trial among the Nestorians. It has been found in the countries first named that no sooner do men read the Bible and know Christ experimentally, no sooner do they compare the New Testament Church with the rites, ceremonies, and priestly systems of the Oriental churches,

than they make haste to "come out and be separate." Enlightened New Testament students will not pray to a creature or worship a painted board. Nor, if they wished it, would their priests allow them to remain in a church whose laws they disobey.

The result has been that the people themselves have demanded and compelled the organization of a new Oriental Evangelical Church. This has been done in Egypt, Palestine, Syria, and Asia Minor. It has vindicated the claims of Christianity to be a pure non-idolatrous religion. Mohammedans can see the Bible acted out in life in the teaching and practice of the Protestant churches. They are now beginning to believe that the Bible does not sanction idolatry, and that the Oriental churches have gone astray from the truth.

In the agreement in 1850 between Baron Bunsen and Archbishop Sumner with regard to the Jerusalem bishopric it is said :

"Duty requires a calm exposition of scriptural truth and a quiet exhibition of scriptural discipline; and where it has pleased God to give his blessing to it and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive and bid him return to his slavery or seek aid elsewhere."

This is a clear, calm, and Christian state-

ment of the case. The 20,000 communicants in the Protestant churches of the Turkish Empire are simply "liberated captives."

These Protestant churches are the "Sierra Leone" and the "Frere Town" in this dark Africa of Oriental sacerdotalism. An open Bible and a free salvation through faith in Christ are the right and the refuge of all these enslaved populations.

On the basis of Archbishop Sumner's noble utterance, the Church Missionary Society has pursued its admirable course of evangelization in Palestine for the last fifty years. It has opened schools, organized churches, and sowed the good seed of the Gospel. The sainted Bishops Gobat and Barclay followed the instructions of their archbishop, and welcomed many a liberated captive to the fold of Christ. A self-denying and conscientious band of missionaries, amid difficulties and obstacles found perhaps nowhere else on earth, amid a population demoralized and pauperized and perverted by the wholesale almshouse system of Greeks, Latins, Armenians, Moslems, and Jews who feed and house their adherents and thus well-nigh extinguish every spark of manliness and self-respect, have, in spite of such an environment, ennobled the name of Protestant Christianity, testified boldly to Moslems, Greeks, and Jews of a higher and

purser faith than any they have known, and, by the assiduous labors of the preacher, the teacher, the physician, the Biblewoman, the faithful nurse, and the colporteur, not a few of whom labor at their own charges, laid the foundations of a spiritual reformation, for which all God's people should offer hearty thanksgiving.

And now these good men and women, some of whom have grown gray in the missionary work, are taken to task for "prose-lytizing" among the adherents of the Holy Orthodox Church. The public press and missionary periodicals are full of the conflict raging between opposing policies of missionary work in Palestine. The Church Missionary Society, whose object is to "seek and to save that which was lost," advocates the principles of Archbishop Sumner, the same which have been acted on by all the American missions in Turkey since 1820.

The extreme Sacerdotal party, headed by Archdeacon Denison, advocate a policy so extraordinary that one can only explain it on the ground of ignorance of history, ancient and modern, or a blind infatuation. They sent a memorial, July 5th, 1891, to the Archbishop of Canterbury, representing:

"I. That English clergymen cannot legitimately labor for the conversion of Jews and Mohammedans in Syria and Palestine

without due mission and jurisdiction, to be given by the Orthodox Territorial Episcopate.

“ II. We observe with grave apprehension the prevalence of an opinion that English clergymen engaged in this work (whether with or without mission, as aforesaid) may lawfully, so long as they abstain from active proselytizing, receive into their congregations members of the Orthodox Church who are discontented with the ministrations of their lawful pastors. This proceeding seems to us to be a direct encouragement of a schismatical temper. They therefore anxiously hope

“ III. That no English clergyman will be allowed in the future so to receive any Orthodox Christian, whether child or adult, without the express permission of his lawful pastor.

“ IV. That all who have been so received in the past will be urged to obtain such permission, or, failing this, to return to their allegiance.

“ V. That no English clergyman will be allowed to undertake any spiritual work in Palestine without express commission from the Orthodox patriarch or bishop, granted to him either immediately or mediately through the Anglican bishop resident at Jerusalem.

“ VI. That in order to obviate all appear-

ance of the exercise of independent jurisdiction by any English bishop in Syria or Palestine, the use of such terms as diocese, or commissary or archdeacon, and the creation of anything approaching to diocesan organization be avoided."

One needs documentary evidence to prove that Protestant clergymen in the nineteenth century would sign such a document as the above; yet it is signed by 4 archdeacons, 17 canons, and 68 clergymen—89 in all.

A question arises in the outset, Why should such devotees of legitimatism and Episcopal prerogatives ignore, in such an insulting manner, the ancient and historic Armenian and Latin patriarchs of Jerusalem?

And why, if the Greek clergy have historic right to the territory, and are qualified to do all diocesan, parochial, and missionary work in Western Asia, should an Anglican bishop invade the sacred precincts even as a resident?

And why, if Bishop Blyth must obtain "due mission and jurisdiction" to labor for Jews and Moslems, should he not carry the matter to its logical conclusion, and ask for "legitimate" baptism and "legitimate" ordination at the hands of the Greek bishop? This would simplify the whole matter and at least secure the existence of one godly bishop among the Oriental clergy; and

then, on his next visit to England, the new Græco-Anglican bishop could rebaptize and reordain the whole 89 memorialists, and relieve their minds of any doubt as to their orthodoxy.

But seriously, this memorial is a logical and consistent view from the sacerdotal standpoint.

The Orthodox Episcopate is everything. Simony, immorality, unscriptural teaching, idolatry, and Mariolatry are nothing—mere trifles. The fact that for twelve hundred years this haughty hierarchy has done nothing for the conversion of Moslems and Jews, and has cared to do nothing, and that its gross idolatries have made Mohammedans hate and spit upon the name of Christianity—all this is of no account.

These hierarchs have the only legitimate right to preach the Gospel to perishing Jews, Moslems, and pagans in all Western Asia and Northern Africa. If they do not preach, no matter. If their preaching would be a scandal and a shame, no matter. If they preached and prayed, asking that “the lips” of every Anglican clergyman and layman “be struck dumb” as impious hypocrites, because they will “not worship St. Luke’s picture of the Virgin Mary,” no matter. They are legitimate. If they keep Moslems and Jews—yes, and their own deluded followers—out of eternal life, it is well,

for the great object of a legitimate ecclesiastical system "is not the saving of immortal souls, for whom Christ died, but the maintenance of a machine for its own sake." *

This narrow sacerdotal spirit would have kept Peter and Paul and James out of the "legitimate" synagogues where they preached Christ and denounced Judaism, and handed over the salvation of the world, or what would be more important, the conservation of Orthodox Judaism, to the "legitimate" chief priests, Scribes, and Pharisees. It would denounce Huss and Luther and Wickliffe as pestilent proselytizers.

Let us thank God that this spirit is not the dominant spirit of the Church of Christ, and that this memorial represents only an insignificant fraction of the clergy of the Church of England.

The spread of light and Bible knowledge among the youth of the Greek community in Syria is rapidly bringing them into a critical position. Two tendencies are manifest: The first is toward infidelity. They say the Orthodox Greek Church claims to be the only true church, but it is corrupt beyond hope of reform, so we will have done with all religion. Family ties and tradi-

* *The Record*, July 10, 1891.

tions, pride of name and pecuniary interests keep them in outward connection with the Church, while they laugh at its superstitions and despise its hierarchy. This class are rapidly lapsing into French infidelity.

The second is among the more thoughtful and conscientious, who, in despair of reforming the errors of the old Church, break away from all connection with it and embrace Protestantism.

Here they find freedom from hierarchic domination, liberty of conscience, an open Bible, and a pure, non-idolatrous doctrinal system. No more priestly absolution, transubstantiation, picture worship, cross worship, adoration of the Virgin, and invocation of the saints. They accept the doctrine of justification by faith and are at rest.

To receive such men into the Protestant communion, however it may be stigmatized by Archdeacon Denison as "proselytism," is dignified by a greater than the archdeacon, even Archbishop Sumner, as receiving "liberated captives."

It is the delightful privilege of the Christian missionary to give such men a hearty and fraternal welcome.

Bishop Blyth, in a conversation with Rev. H. E. Fox, of Durham, England, defined "proselytism to be unfair pressure to persuade a man to leave one church for another." Where the bishop has met with

that type of proselytizing I am at a loss to conjecture. During a residence of thirty-five years in the East, I have not met it among either English or American missionaries.

The Jesuits notoriously practise it, and are making rapid inroads upon the Oriental churches. I have known an Anglican clergyman of sacerdotal tendencies to labor for two hours to persuade a stanch Protestant in Beirut, who was born and baptized a Protestant, to enter the Greek Church, but I do not believe that either the Presbyterian or Church of England missionaries in Western Asia use "unfair" means to draw men into the Protestant churches. I was recently riding in the French omnibus from Beirut to Aaleih in Mount Lebanon. My fellow-passengers were Greek, Maronite, and Greek Catholic gentlemen from Beirut. A young Greek Effendi of well-known ability entered into a discussion of the comparative systems of instruction in the Protestant and Jesuit schools. Said he, "Our Greek boys go to the Jesuit College. They are taught daily the Romish doctrines, the Pope, the Church of Rome, and the errors of the Greek schism. It is drilled and beaten into them, and yet, as a fact, hardly one of the Greek boys ever becomes a Jesuit. We also send boys to the American College and seminaries. Nothing is said about Protestantism or the Greek Church. There is no

attack on picture worship or the worship of the Virgin. Only the Bible is taught and Bible truth is preached, and the result is that the great part of our young men become Protestants." I believe that the testimony of Nejeeb Effendi will be corroborated by that of every intelligent man in the country.

The vast accessions to Protestantism from among the Oriental churches have been occasioned by the working of the Gospel leaven in the hearts and minds of men.

To bid these men "return to their slavery" (to use the language of Archbishop Sumner) would be an outrage upon Christian charity, and treachery to the principles of the Gospel.

In the time of St. Paul the Jews had the Old Testament Scriptures—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. ix. 4, 5)—but they had rejected the Messiah through the traditions of the oral law, and the Gospel was to be preached to them. They were bidden to "come out and be separate."

The Greeks have the Old and New Testaments, but they have buried the living Christ under a mass of traditions and super-

stitutions and the idolatrous decrees of that anti-Christian Seventh General Council, caricaturing the divine glories of our Lord's miraculous resurrection by the lying fraud and imposture of the blasphemous Greek fire, which makes the Moslem and Jewish enemies of Christ to blaspheme; and it is the duty of every branch of the Reformed Church to lift up its voice in protest, preach to them the pure Gospel, and when they come out and are separate and refuse to touch the unclean thing, to bid them hearty welcome to a purer church and a more orthodox doctrine.

The persecution of the Stundists in Russia, who are being exiled to Siberia with barbarous cruelty for the sole crime of studying the Bible and then refusing to attend the Greek Church, shows the underlying animus of the Greek Church everywhere.

To place ourselves on a vantage ground with the Mohammedans, we must let it be thoroughly understood that we are distinct and separate from the idolatrous Oriental churches. The Moslems look on these "Christians" as creature worshippers. They are now beginning to understand that the Protestants hold to a purer faith. Sheikh Mohammed Smair, of the Anazy Arabs, on entering our simple church in Beirut stood by my side in the pulpit,

and placing his hand on the open Arabic Bible, said, "Truly, this is the house of God. There is no image or idol here, only the house of God and the Book of God."

A convert from Mohammedanism to Christianity now living in Aden, Arabia, wrote me, July, 1891, "The Romish Church here is called by Moslems, Persians, and Hindoos 'the house of the idol,' from its having in it two large marble statues. We are deeply grieved at this stumbling-block to our work among the Moslems. We ask of the Lord to remove it from our way. May his will be done!"

Any attempt at "affiliation" with an image-worshipping church will neutralize our influence with the followers of Islam. Their hostility to the worship of images and pictures is intense, and in this they find Protestant Christianity an ally.

Chinese Mohammedans have asked Protestant missionaries to speak in their mosques, as being one with them in opposition to idols and idol worship.

The Greek Church in the last twelve hundred years has written its own condemnation. Where is the list of its converts from Islam during this long period? If it be replied in apology that the Greeks have during this time been politically subject to Islam and could do no proselyting work, we

reply by pointing to the Ottoman Tartar conquest of the Arabs, when the conquerors embraced the religion of the conquered.

Alas ! it is too true that the Greek Church in Syria and Palestine has lost all missionary zeal and has ceased to honor the Holy Spirit, while nominally holding to his divinity. Salvation is through outward rites and the works of the law.

Does Archdeacon Denison know what the Greek Church is and has been since that idolatrous edict of the Seventh General Council ?

Does he suppose that the Patriarch of Jerusalem, standing with his brilliant retinue of bishops and priests in the Church of the Holy Sepulchre on the Greek Easter, and secretly lighting with a lucifer match the flame which he knows is regarded by the surging thousands of ignorant pilgrims as a veritable miraculous self-lighted flame, issuing from the tomb of Christ as a proof of the divine sanction to the Greek Church—that this patriarch, whom the archdeacon says should be entrusted with the sole responsibility of converting the Moslems and the Jews, could have the face to turn to the Moslem military officers, stationed to prevent the mob of crazed fanatics from trampling each other to death, and ask them to accept the Christianity of the Greek Church as the only true faith ? Would not the Mos-

lem turn upon him with scorn and say, "Cast out your idol abominations, your burning of incense, and bowing before the 'eikons,' your invocation of saints and angels, your prayers to Mary as your 'only saviour and deliverer,' your paying of money for the deliverance of your dead, your priestly absolution, your confession to a man—abolish forever this shameful fraud of the Holy Fire, go back to the precepts of your own Tourat and Enjeel, and then come and preach to us, but not till then."

Is not a period of twelve hundred years' probation enough for the so-styled Orthodox Apostolic Church to prove its fitness for evangelizing the Mohammedans?

Does any one suppose that the Greek hierarchy of to-day, with its spirit of arrogance and persecution, its worldliness and unspirituality, is prepared or disposed to lead Moslems to Christ, the Lamb of God, who taketh away the sins of the world?

And are English missionaries, full of the spirit of Christ, of Stephen and Paul, and longing for the salvation of the perishing, holding to the doctrine of justification by faith alone, and to the Word of God as the only rule of faith and practice, to refrain from preaching the Gospel to Moslems and Jews until sanction is given them by this modern Sanhedrim? Truly this is sacerdotalism run mad.

The time has come when the Church of Jesus Christ must break loose from the tyranny of churchism, and preach the Gospel as Luther did, in spite of councils and hierarchs. Our sectarian names and differences are of trifling, yea, contemptible consequence compared with the momentous character of the great work before us all in bringing the Mohammedan world to Christ.

Let us present the Gospel to Islam in its pristine purity and simplicity. Let us repudiate all alliances with human traditions and anti-Christian idolatries.

Let Protestant Christianity keep its white robes unspotted by the contamination of the unhallowed practices of these lapsed and unspiritual systems of the East.

Mohammedans believe in the Bible, and believe that Jesus, the son of Mary, is to judge the world. Let us give them the Bible and exalt the name and the redemptive work of Jesus, their "Prophet, Priest, and King."

The Oriental churches have lost the spirit which might enable them to evangelize Islam. They care not to do it. They cannot do it. They will not do it. This "kingdom" of privilege and service "shall be taken from them and given to another," even to the churches of the Reformation. Let us see to it that we are faithful to this sacred responsibility and trust.

American Young Woman
Braves Fanaticism and
Intolerance in Syria.

WORKS AMONG HOSTILES

Miss Mary Pierson Eddy, M. D.,
Founds Hospital in the Land
of the Maronites.

COURAGE IN HER UNDERTAKING

William E. Curtis Writes of Grave Personal Dangers Pluckily Faced by
Daughter of a Well-known
Missionary of Beirut.

BY WILLIAM E. CURTIS.

[SPECIAL CORRESPONDENCE OF THE CHICAGO RECORD-HERALD.] April 12

BEIRUT, March 13.—Miss Mary Pierson Eddy, M. D., of the Presbyterian Mission at Beirut, who was born in the field where she is working and whose father and mother gave their lives to the cause, has just undertaken a difficult and dangerous enterprise by invading the most hostile and fanatical section of Syria. From the ordinary point of view it would seem both unwise and unnecessary for her to do so. When there is such an eager demand for her services among friendly communities throughout a greater part of Syria it does not seem good judgment for her to offer them where they are not only not wanted but where she is actually forbidden to go. But she takes a heroic view of her mission. She deems it her duty and considers it her privilege to act as a wedge in opening to American missionary work a hitherto inaccessible territory. It is her purpose, she says, to make American missionaries known and respected among the Maronites, who have refused to receive them for seventy years; to gain the confidence of the officials, the priests and the people, and open the way for educational and evangelical work. It requires courage, determination and tact to accomplish this, and she has all three qualities in abundance beyond most women. Perhaps Miss Eddy is the only person living who could safely make the attempt without inviting martyrdom.

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Her father was the late Rev. Dr. William W. Eddy, who came to Beirut as a missionary in 1851 and remained here until his death, one of the most useful and influential men in the field. Her mother is still engaged in the work after fifty-two years of experience. Her brother, Rev. W. K. Eddy, has quarters in an important field, with his headquarters at Saon, and her sister is the wife of Rev. F. E. Hoskins of Beirut. Miss Eddy's life has been spent among the Syrians. She knows them with a knowledge that can only be gained by such association, and is more widely and favorably known among the common people than any other woman because of her skill as a physician and surgeon and her wonderful success in healing thousands of diseased that have come to her from all parts of Syria. The superstitious natives look upon her with veneration, as a miracle worker. The upper classes respect and admire her for her qualities as a woman, as well as for her professional skill.

There are other and especial reasons why Miss Eddy is the best person for the mission she has undertaken. She is the only woman in Syria, or anywhere else for that matter, who carries a firman from the Sultan of Turkey. That portentous document, which was granted to a Protestant missionary by the head of the Mohammedan church as a reward for her usefulness and a tribute to her skill, is of course a great protection. It enables her to call upon the officials and the military authorities for any assistance or supplies that she may need, it entitles her to a military escort whenever she desires, and in various other directions gives her an importance which no other woman and no other missionary possesses. Furthermore, Miss Eddy is known personally or by reputation to nearly every official and person of prominence in the country. She has attended successfully many difficult cases in their families; patients are brought to her from all parts of Syria, and she is frequently called upon to make long journeys to attend the women of the families of the pashas and other men of influence.

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She has just returned from two years' illness in the United States, having spent most of that time in a hospital in Baltimore, but feels that she has sufficiently recovered her health and strength to begin the most important work of her life, and has determined to open a hospital among the Maronites, who are the most intolerant and the most violent in their prejudices against Protestantism, and particularly against the Americans, of any sect in Syria. They are a fierce and fanatical relic of the ancient Syrian church, and take their name from John Maron, a priest and patriarch of great learning and piety, who died 707 A. D. They number about 250,000; their head is known as the Patriarch of Antioch, and he makes his headquarters at the Convent of Deman near the port of Tripoli.

The peasants are ignorant, superstitious and cruel, but are industrious, frugal and honest in their dealings. They live by agriculture, have large herds of cattle in the Lebanon Mountains and are particularly successful in silk culture. The Druses are their hereditary enemies, and between the two sects continuous warfare has been waged for centuries. The Maronites are equally hostile to the Turks and to all Mohammedans, and during the middle ages were the allies of the Crusaders, by whom, in the twelfth century, they were brought under the influence of the Roman Catholic church, and have since recognized the spiritual supremacy of the pope, although they are in no way subject to his ecclesiastical authority and retain their ancient rites and doctrines. They are also friendly with the Greek Catholics.

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Through the influence of the Franciscan fathers half a century ago they secured the protection of the French government, and with the assistance of Emperor Louis Napoleon, after continuous revolts against the Turkish authorities, the Maronites succeeded in securing a certain degree of independence. They now collect their own taxes in their own way and turn the money over in bulk to the representative of the sultan.

ject their own sheikh and other officials to his ratification, and they are exempt from military duty and from the harassing annoyances and outbursts which the remainder of the anti-Christian population of Turkey are exposed to.

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Their religious belief is difficult to comprehend, being a mixture of Jewish and Roman Catholic rites and doctrines. Theoretically they accept both the Old and the New Testaments, although the priests forbid the circulation of the scriptures among the people. They profess to observe the Mosalic laws as well as the teachings of Christ, but have modified both to meet their tastes and surroundings. They believe in God as a Creator and Jesus Christ as a Redeemer, but reject the dogmas of the Holy Spirit, the immaculate conception, the resurrection of the body and several other tenets taught by the Roman church. They adhere to the ancient ritual of the Syrian faith, which is similar to that of the Jews; their services are conducted in the Syriac language; their priests are allowed to marry and husbands and wives may be divorced.

They have very little communication or relations with other religious sects, are very conservative, remaining as exclusive and as primitive as possible; they have their own villages, in which unbelievers are not allowed to reside, and Protestant missionaries have met with determined opposition whenever they have attempted to establish schools, distribute the scriptures or preach among them. The only martyr to the cause of protestantism in Syria was a young Maronite, who having been converted and baptized into the Protestant church was sealed up in a dungeon in the monastery of the Maronite patriarch, where he was allowed to starve to death, and his fate was made known as a warning to others.

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To Junieh, one of the chief towns of this people, Miss Eddy has gone to establish a hospital and introduce the modern science of medicine. She first applied to the bishop of that diocese for permission to do so, which was refused, and she was not only forbidden to carry out her plans, but the people of the town were forbidden to rent her a building. On the outskirts of the town, however, she found a suitable building for the purpose owned by a man who had the nerve to defy the bishop, and obtained a lease for two years by paying the entire rental in advance. Attached to the lease is a clause requiring the return of all the rent and the payment of a heavy forfeit if the contract is not carried out by the owner of the property. This lease was obtained largely through the influence of the governor, to whom Miss Eddy presented her firman from the Sultan, and by his advice she had a copy of the document approved by the local judges and spread upon the records of the court, which is equivalent to the rendering of a judgment in her favor in advance. If the owner of the property should attempt to evict her. The governor encouraged the scheme; he welcomed a free hospital, as he believes it is very much needed among the people, and the introduction of modern medical treatment in place of the superstitious rites practiced by the Maronites.

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Miss Eddy is now furnishing her hospital with conveniences for the treatment of fifty patients, and has been financially assisted by John Crosby Brown of New York, the Church of the Covenant at Washington and other friends. She expects to be boycotted at first, but fears no personal violence. People who furnish her supplies or assistance or accept medical treatment from her will also be boycotted, if they receive no worse treatment, and perhaps the windows of the hospital may be broken with stones in the night. That is a favorite way of showing spite against foreigners in Syria, but she intends to go from house to house looking up the sick and afflicted, making their acquaintance, offering treatment free of charge and inviting those who need regular attendance to take beds under her roof. She will open free clinics and a dispensary, and advertise them far and wide. She expects that her first patients will come secretly, and perhaps a few will be brave enough to dare the edict of their elders, but sooner or later, by avoiding con-

OUR MISSIONS IN TURKEY.

THE WORK OF CHRISTIAN EDUCATION BY AMERICANS.

FLOURISHING INSTITUTIONS WHOSE EXISTENCE IS THREATENED BY THE FANATICAL OUT-BREAKS IN THE SULTAN'S DOMINIONS—

HOW FARRAGUT HELPED FOUND ROBERT COLLEGE.

At the present time, when the attention of the whole civilized world is directed toward the Turkish Empire, in view of the outrageous massacres which are continually reported as taking place within its confines, information is particularly sought concerning the various mission stations in lands under the Sultan's rule.

The American mission stations in Turkey occupy an exceedingly prominent place among the posts established there by the various denominations of all Protestant countries. The missions of the American Board and of the Board of Foreign Missions of the Presbyterian Church within the Turkish Empire extend from the Balkans on the west to Lake Van on the east, and from the Black Sea to Northern Syria. Within this vast extent of country are found among the natives a great variety of religious beliefs, not mingled with the deepest prejudices. The greater part of the population is composed of Turks, Armenians, Greeks and Syrians, with the nomadic bands of Kurds and Arabs on the confines of Persia. There are seven non-Mahometan creeds recognized—Greek, Armenian, Syrian, Maronite, Protestant, Jewish and Roman Catholic. Legally, any one may change his creed, though practically the well-acknowledged fact is that any one may become a Mahometan, but no Mahometan can change his religion without being subjected to the most terrible persecution.

It is this fact, together with the unlimited authority of the Turkish Government, which as a Moslem Power is naturally antagonistic to all forms of Christian work, that renders the task of the missionaries in their efforts to make converts particularly difficult. The obstacles to be encountered among the so-called Christian population of Syria are almost as great on account of their rivalries. The Roman Catholics, Greek Catholics and the old Armenian Church, all claiming to represent pure Christianity, are full of plans for the undermining of each other's work. Their misrepresentations to the Government, made in order to further their own designs, often combine to make the task of missionaries far more difficult than it is in less enlightened countries, and the entrance of Protestant Christianity is thereby greatly hindered. The wonder is, under the existing circumstances, not that the American missionaries working within the Turkish Empire have accomplished so little, but that they have been able to accomplish so much.

It was the American Board of Foreign Missions that founded the first evangelical mission in Western Asia and organized the first reformed evangelical church in Syria. Dr. Henry H. Jessup, who is one of the oldest missionaries in Turkey, says that this Board established the first efficient printing press in the Turkish Empire, from which 600,000,000 pages in the Arabic language have been issued, of which many have been those of the Protestant Bible; that it founded in Beirut the first day school for girls ever opened in the Turkish Empire; that it opened the first boarding-school for

recent commencement exercises of their Alma Mater, felt obliged to refuse his consent to their going, the reason he gave being that their number was so great that should they all leave at once it would break up his Government for the time being.

The Rev. Dr. C. C. Creagan, the district secretary of the American Board, speaking a few days ago of the work of education in Turkey, said: "It is just: each college as has been established by



THE REV. DR. CYRUS HAMLIN.

the missionaries at Constantinople, Marsovan, Harpoot, Aintab, Tarsus and Beirut that the Turkish Government fears. They know that from these centres of education go out every year scores of native young men who will never be contented with anything short of full religious and political liberty."

The Rev. Dr. Cyrus Hamlin, who was the first president of Robert College, and continued at its head until a few years ago, when his son-in-law, Dr. Washburn, succeeded him, entered upon his work as a missionary under the American Board in 1838. In 1840 he founded Bekbek Seminary, at Bebek, which began his career with two students. By 1850 the number had increased to forty, and a larger building was secured in which to carry on the work. In 1853 Robert College was opened and Dr. Hamlin became its president. He labored faithfully at the head of this institution for nearly twenty years, when he gave up his missionary work and



THE REV. DR. DANIEL BLISS.

returned to this country. In 1880 he became the president of Middlebury College, at Middlebury, Vt. Dr. Hamlin, now eighty-four years old, lives at Lexington, Mass.

Robert College has had only one other president, the Rev. Dr. George Washburn, who was born in 1833, was graduated from Amherst in 1855 and four years later completed his course at the Andover Theological Seminary. The college continues to prosper under his capable leadership.

As a result of the earnest endeavors of the missionaries of the Presbyterian Board, Beirut has become the educational metropolis of Western Asia. The American schools, which began there in 1830 and 1835 with a handful of children, have now no less than 15,000 children and youth in the day schools, boarding schools and colleges. The Protestant Syrian College at Beirut was opened in 1875 by the Rev. Dr. Daniel Bliss, who, with Dr. Jessup, began his educational and missionary work at Beirut about thirty-five years ago. Until 1870 the Syrian College was under the control of the American Board. It was then transferred to the Presbyterian Board and now, though intimately allied with the mission work of the Presbyterians of



ROBERT COLLEGE.

Syria, it is organically separated from it and under the control of a board of trustees in this country. The college at Beirut occupies a beautiful and commanding location on the end of the promontory of Ras Beirut, overlooking the sea. Within its grounds are large and imposing buildings, furnishing dormitories, refectories, assembly halls, libraries, museum and recitation-rooms for the three departments of the university—preparatory, collegiate and musical—as well as for the Theological Seminary of the Presbyterian Mission, which has its site within the grounds. The college receives its students from Syria, Palestine, Egypt, Cyprus and Asia Minor, at



SYRIAN PROTESTANT COLLEGE.

tracting them largely by its high literary and medical reputation. The institution has at present 283 students in its departments. The Medical Department is a medical mission of the most productive kind. It works directly and indirectly for the body and the soul. Its direct work is chiefly in connection with the noble hospital of the Knights of St. John in Beirut. These knights are members of the German nobility, and their order supports forty-three hospitals, of which that at Beirut is the only one out of the fatherland. When it became known to the Turkish Government that the order wished to establish a hospital in Beirut, the authorities gave it a fine plot of ground, about four acres, on which the hospital now stands. The municipality of Beirut also pays a considerable sum annually for the support of poor patients, principally Moslems, in the hospital.

During the civil war which in 1860 was raging in the Lebanon and Anti-Lebanon, the armed Druses threatened to descend upon Beirut and massacre the native Christians and missionaries and burn their buildings. When the news of the intended raid reached the Sultan, he at once sent General Krimly, a Hungarian Protestant, with 1500 Turkish regulars, and summoning his officers, ordered them to distribute their troops within and about the city. Then, drawing his revolver, he said to his officers: "If the hair of a Christian's head is harmed in Beirut, I will shoot the officer in whose district it occurs without a trial." Order was at once restored. The Druses slunk away in the night to the mountains. Beirut was saved to be not only a place of refuge to the poor and starving and half-naked refugees of the interior, but to become the centre of the new movement of education and civilization in Syria. Dr. Bliss still remains at the head of the college at Beirut.

Another city which promises to become one of

The great variety of holiday presents in Cut Glass, and the prices at which they can be purchased, cannot be appreciated except by a visit to the store of

DRIFTLINGERS' AMERICAN CUT GLASS, 915 BROADWAY, near 21st Street. Open evenings until Christmas.

the great educational centres of the Eastern world in Persia. The college there, which was founded in its infancy, was founded by the late Colonel Elliott P. Shepard. About eight years ago a native of the city was pursuing a course at Union Theological Seminary with the intention of returning to his native land as a missionary. Colonel Shepard, during his brief stay in this country and determined to found an educational institution at Tarsus. It is said that he was largely influenced in his choice of this location by the fact that the city was the birthplace of St. Paul. Mr. Shepard gave liberally for the purchase of the building, and with the help of his native friend succeeded in establishing a school in Tarsus, which is now known as the St. Paul Institute. The aim was at first to make the school a full-fledged college, but it was found to be impracticable at the start, as the applicants for admission were not sufficiently advanced to enter the regular college course. So a site was purchased, and the premises were fitted up for the accommodation of the native pupils. The school now has about one hundred and twenty-five and receive instruction equivalent to that given in one of the higher American academies. Mr. Shepard bequeathed to the institution \$100,000 at the time of his death. The funds are now in the

hands of a board of trustees, of which Mr. Mac-Vilams of Brooklyn is the president, and as soon as there is sufficient demand for the establishment of a college, the higher department will be added, as was the original intention of the founder. Besides the regular college course, a special education which the students receive at St. Paul Institute a full course is given in industrial training. As regards more particularly the work of the missionaries in accomplishing among the natives throughout the Turkish Empire, it may be well to view this phase of the work from the point of view of native Armenia. Dr. Abraham P. Shekhanian left his home in Southern Armenia when a young man, and came to this country to pursue a college course and study medicine at West Point, fourth-st. In reply to inquiries as to the difficulties the Armenian missionaries are forced to meet and try to overcome in his native land, he

"The Turkish religion is at the bottom of nearly all the trouble the missionaries are contenting with. Nationality, of course, plays an important part in hindering the work. The Turks believe that all in hindering the work are infidels, and that the sword is the great and only agent for converting the world to their beliefs. The warnings of the European Powers in the great cities of the East, and the missionaries have only served to increase their zeal for massacre, and have aggravated the Government's prejudice more particularly toward the non-handled manner. The idea of the Turks is that anything that brings the natives nearer to the more enlightened religion of the Christians, and hence their opposition to and hatred of the missionaries. The missionaries do not go to any other denomination. The Armenians are already Christians, and during the last fifty years the Church has increased in numbers. The Armenians received their first Christian instruction from the Apostles of Christ, and were the first to believe in the divinity of Jesus Christ. A nation; but centuries of religious wars with the surrounding barbaric races have dimmed the light of the Christian religion, and the people are headed from making any material progress. The body of the Armenian Church is in sympathy with the Christian religion, but they are not trying to convert the Armenians, but are endeavoring to drive the Mohammedans out of the church, and to restore the old light and to infuse new life.

"They find it almost impossible to reach the Turks, and they have met with great success in the medical missions. The medical missionaries are received by the Turks with far more consideration and respect than those who give instruction in religion stations or in the colleges. This is due largely to the fact that the doctors have been the means of saving the lives of many of the natives during the times of war and pestilence. The Rev. Dr. David Methany was one of the first physicians sent into Turkey by the American Board. He succeeded in establishing himself in the confidence of the natives and his associates were subjected to many persecutions. He tells this story of his meeting with a band of Turkish robbers:

"Once while travelling at night, when my horse was out of sight down in a little ravine, and my attendant, dressed like a Turkish officer, was ahead of me, a company of robbers watching the road accosted him and asked for my passport. 'Where are you going?' Well knowing that they would fire on him, I called out immediately: 'What is it to you, my friends, if I am carrying a passport?' 'You are a doctor?' We have been waiting all evening for you. The sheikh of the village has killed a sheep for you, and we are waiting for you to eat it. 'I am a doctor, of course this was made up offhand. I politely asked to be excused on account of pressing business, hoping to avail myself of his hospital at an early date. Although I knew that, near us, a Turkish officer, recently killed there, was hidden in a well, we were allowed to go our way unharmed.

"The Rev. Dr. James S. Dennis, until recently the principal of the theological department of the Syrian Protestant College, says: 'The work of the missionary at the larger stations is far more comfortable and agreeable than is generally supposed. He is surrounded by a large number of people. Many of the houses built by the natives in the new section of Beirut—that outside of the old city walls—are remarkably comfortable and comfortable. Most of the houses are built of three stories, the story being a house in itself, entered by from the outside and occupied by separate families. The missionaries usually live in one or two-story houses, and are able to make themselves very comfortable by combining their Western ideas with those of the Orient. The houses at Beirut are very picturesque. The bounds the city on one side, and on the other, the sea. The houses are covered with snow all through the winter season.

"The interior towns the missionaries have to add themselves more to the style of living found among the natives. On coming to his station at a village, the missionary generally hires a low, flat-topped house and moves in with his family. Sometimes the sleepers are awakened by strange noises on the roof. The houses are often built on the tops of hills, and a crooked street or passage probably border on the level of the roof. In this case the cattle passing by frequently make excur-sions to the roof and the noise of the Empire is heard by the noise of cow fights and kindred entertainments going on over their sleeping apartments.

"The American Board has established in Turkey 127 churches, with a membership of 12,287, of which 54 were received last year. The American Boarders in these missions number 17. Fifty-six of these are men and sixty-eight unmarried women. The native force of laborers is 87, of whom 20 are pastors or preachers. The mission schools within the Empire have no less than 29,000 pupils under instruction. The American Board of the Presbyterian Church are located for the most part in Syria. There are important stations at Beirut, Abeh, Tripoli, Sidon and Zablut. The Syrian Mission has now completed the twenty-fifth year of its connection with the American Board at the reunion in 1870.

"The least important part of the work of the missionaries at these stations is the elevation of the native women, who for the most part occupy a menial and degraded position socially. The Syrian for women at Beirut has done much to place woman in a higher place than she formerly occupied.

"In the Syrian Mission there are 39 American missionaries, 6 native pastors, 98 outstations, 28 churches, 2,948 communicants, a total of 7,332 pupils and 67 schools. At the Mosul station there is one church, sixteen village schools for boys and several for girls.

"Evangelical churches are constantly being established in different parts of the Empire, not only by the American missionaries, but by the native converts. The narrow confines of the old Greek and Armenian churches.

"It is the gravest apprehension is felt by the mission workers at the various stations. The reason for this increased alarm is that not only are the missionaries being persecuted by the Turks, but those near the sea coast are in less a city than Constantinople appear to be in imminent danger.

"A missionary who was a member of the faculty of the Protestant Syrian College and is now prominently connected with the Presbyterian Board in this city, says: 'The past week's letters have been received from the missionaries throughout the Turkish Empire, all expressing the gravest fears for their safety and that of their associates. The missionaries have so little confidence in the power of

the Sultan to restrain the bloodthirsty Turks and Kurds that even from members of the faculty of Robert College letters have been received by friends and relatives here containing instructions as to the disposition of their personal property should they be slaughtered.'

UNITED IN DENOUNCING THE SULTAN. THE EMPIRE RUN BY FOREIGNERS—WHAT A NEW GOVERNMENT MIGHT DO FOR TURKEY.

Constantinople, Nov. 29.—Constantinople is in a fearful state of unrest. The place gives a stranger the idea that the inhabitants are sitting over a volcano. But among the many dissenting voices that are raised against the existing order of things, there is one that is heard above the others, so often reiterated that it has almost become a general outcry—it is the voice of an oppressed people against their sovereign. All Europeans think there would be little difficulty about the deposition of the Sultan, as the Turks themselves, with the exception of the palace clique and those who seek and receive the favors of the Sultan, are not at all in accord with the policy of Abdul Hamid. Some speak openly against him, and it is no uncommon thing, if you get to know the Turks, to hear them denounce the Sultan as a traitor to his country. They point to the fact that they don't even govern their own country; that it is all in the hands of foreigners.

There are English, German, Austrian, Italian, French and Russian postoffices and prisons. The Régie Tobacco Company is run by Austrians; the head of the Imperial Ottoman Bank, Sir Edgar Vincent, is an Englishman, and his immediate subordinates are French. The majority of officials in the Public Debt Bank are foreigners. The city water-works are also run by a foreign company, while the carrying trade of the Empire is almost entirely in the hands of foreigners. Great Britain having the major portion. The local carrying trade is chiefly managed by Greeks, and the only railway into Constantinople was built by Baron Hirsch. It is owned chiefly in Vienna and Paris.

The Turks who have the pride of Turkey at heart point to all this, and say that it is the result of the weak policy of the Sultan in allowing the country to be run by outsiders. They believe that a lowering of Turkish dignity, and almost every Turk who feels this believes that were the present Sultan deposed matters would change, and with a proper kind of a man at the Palace Turkey would again resume her old-time power and importance. This is the animus of the Young Turkey party. Of course, those who understand the matter know that no change of Sultan and no change of Ministry would affect this question. They know that Turkey is a doomed country as far as Europe is concerned, and that she is simply dying slowly. These feelings, however, may carry the mind of the Sultan into a combination of force either with Armenian or Russian cliques, which may cause a great deal of trouble in the East.

There is no doubt in the mind of any European resident of Constantinople that the arrival of a great world power, such as the condition of things, and within a short time put an absolute stop to the massacres. No one here, either, fears that bloodshed would result from the arrival of the ships. On the contrary, they think it would materially safeguard the interests of foreigners, as well as have a quieting effect upon the city itself. There is no doubt that something of this kind will have to be done, for, although undoubtedly the massacres have been ordered by the Sultan, influenced by the Palace clique, the prospect of looting the Palace of the Sultan, and the troops in the provinces, whose wages have not been paid for possibly many years, find the opportunity a good one for paying themselves in the prospect of looting the Palace of the Sultan. The Sultan, however, is very strongly fortified and very well guarded by a large force of men under the command of Osman Pasha, the Sultan's brother, and there is enough to keep the troops in Constantinople, and especially those about the Palace, well paid and well cared for.

A NATIONAL RELIEF COMMITTEE.

People in this city who are interested in movements to relieve the sufferings of Christians in Armenia have had their fears increased by the publication of a dispatch from London, stating that this appeal has been sent from Armenians in Constantinople.

Armenia is at her last gasp. The work of extermination continues. The number of people massacred reaches 100,000 and half a million survivors have taken refuge in the forests and mountains, where they are feeding on herbs and roots. Hunger and cold make great ravages among them. In the name of humanity and Christianity, save us!

The Chamber of Commerce has appointed a committee to unite with other committees and form a National Committee for the relief of the suffering Armenians. This committee has not been able to do more than receive contributions for the sufferers, as no way has been devised for sending relief. Members of the Chamber of Commerce committee are Seth Low, John S. Kennedy, Morris K. Jesup, Jacob H. Schiff, Spencer Trask and Alexander E. Orr.

A CALL TO AMERICANS.

To the Editor of the Tribune. Sir: I inclose \$10 for the Armenian sufferers please place it in the proper hands. It appears to me that the relief of these awfully persecuted people should be the all-absorbing topic of the people of our free land. None should begrudge whatever it may be that they can give for such an object. It is a call, for common humanity's sake, to aid these people, "half a million of whom," as reported in to-day's Tribune, "are homeless and wandering in large numbers in the bitter cold in the mountains without food and with scanty clothing, seeking to escape the Kurds, who hunt them as though they were wild beasts," and 60,000 of whom have been massacred and frightfully tortured; and this awful work continues in the full sight of the Christian world, without a staying hand, now, to-day. Murdered because they are Christians by an uncivilized, heathen race. Murdered, tortured, slaughtered, driven from their homes like beasts by people who are disinterested and who do not care for the awful news day by day—yet scarcely even in Christian America, the home of liberty. In this Christian land, thus far, we rejoice in Christian fellowship and sing "On earth, peace, goodwill to men; so early even has the sympathy of our people been aroused and their righteous indignation seen heard."

A Christian people hunted and starving and dying while diplomats and crowned heads, with pretensions to Christianity do—what? While they listen to the dallying of the sly, fawning, hypocritical, cowardly wretch, the Sultan, who thus gains time to exterminate our brethren, and laughs in his sleeve while pretending abject humility.

Indeed these are dark days for those on whom the responsibility lies and who fail to do their duty; and dark days, too, for those who will hesitate to give a helping hand to these suffering, absolutely helpless people who sent that pathetic cry for aid: "Christians, help us, we are dying. How? How? Surely this is cause sufficient." Brooklyn, Dec. 11, 1895. E. DELANO.



THE REV. DR. HENRY H. JESSUP.

boys, and that through its influences have come many of the facilities and advances of modern civilization.

It will thus be seen that the work of the missionaries has not by any means been confined to affairs of religion. Their chief efforts have been in the line of education. Probably the most suc-

cessful of all the educational institutions now existing within the Empire is Robert College, founded by the Rev. Dr. Cyrus Hamlin at Constantinople in 1863. Dr. Hamlin's work among the natives began in the fifties. When the Crimean War broke out Dr. Hamlin was on the field, and established a bakery, from which he furnished immense stores of bread to the English soldiers, especially to those in the hospitals. From the sales of this bread he secured \$30,000, every cent of which he devoted to building up his educational work in and about Constantinople.

Christopher Robert, a wealthy New-York merchant, a year or two later became exceedingly interested in the work Dr. Hamlin was accomplishing, and immediately furnished most of the funds for establishing the institution at Constantinople which bears his name.

After Dr. Hamlin received from Mr. Robert the pledge of the necessary money for the proposed college, he was obliged to labor for eight years against the narrowness and prejudice of the Turkish Government before he could secure the beautiful site upon which the college now stands, overlooking the Bosphorus. Every possible obstacle to thwart his purposes was placed in his way, and although this venerable missionary possessed much tact and ability, he was unable to move the Porte until Admiral Farragut sailed up the Bosphorus with three of his big men-of-war. Farragut called upon Dr. Hamlin, and learned for the first time of the great obstacles in the way of establishing the proposed college. A few years later the Admiral was invited to a banquet given in his honor at the palace of the Grand Vizier. During the course of the dinner Admiral Farragut asked his host, "Why has Dr. Hamlin been prevented by your Government from building Robert College?" He said nothing more and made no threats, but the mere presence of the American warships was sufficient, and immediately afterward a charter was granted, the site was chosen and the erection of one of the finest educational institutions of the Eastern World was the result. When, a few days after the charter had been secured, the Grand Vizier was asked why permission had been granted to Americans to build the college, he answered in two words: "Farragut Monitor!"

Robert College now offers to its 225 students a full college course, and has three imposing buildings. The central building is a massive structure, containing the dormitories and lecture-rooms. Another of the buildings is devoted to the scientific department, while the third is occupied by President Washburn and his able corps of professors. These buildings are constructed about a hollow square.

There are at present about forty graduates of Robert College in the National Assembly of Bulgaria. As an illustration of the vast influence this institution is exerting in all parts of the Turkish Empire, it is interesting to note that the King of Bulgaria, finding that the larger part of his Court were going to Constantinople to attend the

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REPORT OF A JOURNEY INTO YEMEN AND WORK AMONG THE JEWS FOR THE MILD MAY MISSION,

FROM JULY 1ST, TO SEPT. 1ST, 1894.

[English and Scotch papers have paid deserved praise to the tact, pluck and persistence of the Rev. S. M. Zwemer, of our Arabian Mission, in his journey into Yemen to further the work of the Mildmay Mission to the Jews. Some of these comments have been reprinted here, and many readers of THE CHRISTIAN INTELLIGENCER will have seen them. They will the more enjoy the extracts from the report he made to the London Mission, and be gratified at the revelation it gives of the kind of men who are establishing our newest mission —EDS. C. I.]

ON June 3^d I left Babrein and the work of the Arabian Mission on leave of absence to visit the Jews of Yemen and supply them with New Testaments on behalf of the Mildmay Mission. On the 9th I arrived at Kerachi, and took passage on the 12th in the steamship "La Seyne" for Aden. In spite of heavy monsoon weather we arrived there safely on the morning of the 18th....

On July 2^d all arrangements for the inland journey were completed, and we left the same day. I took the overland route to Sanaa for two reasons: first, because I hoped to supply the Jews of Taiz, Ibb, Yerin and Dhamar in this way; and, second, because I had reason to believe it easier to pass the books through the customs there than at Hodeidah. The sequel shows that it was a choice between two evils; even now there are several cases of B. and F. Bible

Society Scriptures retained at Hodeidah for over three years!...

After leaving Sheikh Othman, we reached Wahat at noon, and left again at 7 P.M. to avoid the heat. Noon temperature in the shade at Wahat was 96 degs F. Our course during the night was through a barren region, and at daylight we entered Wady Mergia, with scanty vegetation, resting at a village of the same name, where, under an acacia tree, I soon found an audience. At three o'clock in the afternoon we left, and soon entered the mountains, where rich vegetation showed a cooler climate; we passed several villages, Dar El Kadim, Khotelbah, Sook El Gooma, and as this was said to be a dangerous part of the road, all the caravan (which we joined at Wabat) was on the lookout, with rope-wicks for their fire-locks lighted and swinging from their shoulders in the dark, like so many fire-lies. At three o'clock in the morning we had ascended to the head of the wady, and rested for the day at Mabek.

On the 4th of July we left Mabek. During the night there had been talk among the wild Arabs of the village of forcing me back to Aden or holding me as a hostage to obtain money from the English! But Nasir quieted them with a threefold Bedouin oath that I was not a government agent, and not English but American. The day after leaving Mabek we passed up the valley, through beautiful fields of cultivation and amidst kaat and other shrub trees. At eight A.M. we reached a burj called *Mufallis*. Here, unexpectedly to any of our party, we stumbled upon a Turkish custom house, which I thought was located at Talz, as the boundary of Turkish Yemen on my maps did not extend further south. An unmannerly negro, calling himself Mudeer of Customs, looked out of a port-hole and demanded my ascent. Over dirt and up darkness I reached his little room and

stated my errand and purpose. No kind words or offered backsheesh would avail; "*all* the baggage must be opened and *all* books were forbidden entrance into Yemen by a recent order," so he affirmed. First, therefore, I unscrewed the covers of the two boxes with an old bowle knlfe, (screw-driver there was none) The boxes were critically examined by eyes that could not read and the boxes seized; then my saddle-bags were searched, and every book and map found were also seized.

I was refused even a receipt for the books taken, and to every plea or question the only reply was, to go on to Taiz and appeal to the Governor. Despoiled of our goods, we left the "custom house" at eleven A.M., taking along as guide and defence an old man on a donkey armed with a spear, because Nasir heard there was also disturbance in this quarter. At two o'clock we rested a half an hour under the shade of a huge rock in the bed of the Wady, and, warned by peals of thunder, we hastened on, hoping to reach Hirwa before dark. But in less than an hour the sky was black, rain fell in torrents, and urging the slow camels on through the Wady was hopeless. There was no house or shelter in sight, and so we crouched under a small tree half way up the mud bank. The rain turned to hail—large stones that frightened the camels so that they stampeded—and we became thoroughly chilled.

When the storm ceased, our donkey man came to tell us with looks of horror that his poor beast had fallen down the slope and was being swept away by the torrent! What half an hour before was a dry river bed now was a rushing rapids. We decided to climb up the terraces of the mountain-side to a house in sight. The camels had preceded us, and after a vigorous climb over mud-fields and up the rocks we reached the house and hospitality of Sheikh Ali. Over

the charcoal fire, after drinking plenty of *kishr*, (made from the *shell* of the coffee bean,) we had to listen to a long discussion on the lost donkey. Finally, matters were smoothed over when I offered to pay one-half the price of the animal on condition that our guide proceed with us to *Hirwa*

We were off the next day early, and because of the steep ascents I was obliged to walk most of the way. I sprained my ankle severely, but did not feel the pain until night, when it was swollen and kept me "on crutches" for several days. *Hirwa* is a small Arab village with a weekly market, and we found shelter in the usual coffee-shop of Yemen. The following day we reached *Sept Ez zeilah*, where we found cleaner quarters than the night before. At about midnight a war party of Bedonins came and frightened the peaceful villagers with demands for food, etc. They had just returned from setting fire to a small castle, and, numbering sixty hungry men, were not to be intimidated. It is an old quarrel between the Heza and Rajih tribes, and yesterday there was battle in which six were killed. They were about to force their way into our quarters when Nasir and the women promised to give them food. Within, I kept quiet and listened to the noise of grinding and baking and coffee-pounding; without, some of the Arabs seized a cow belonging to a poor woman and butchered it for their feast. At which there was a crying of women and barking of dogs and swearing of oaths by the Great Allah, such as I hope never to hear again. Finally, the Arabs went away with full stomachs, and we slept a broken sleep for fear they might return. The next day we proceeded to Taiz, and arrived at noon, just one week after leaving Aden.

The Muttaserif Pasha, or Governor, was satisfied with my passports, and expressed his regrets that the

books had been seized at Mufallis, but such was the law. He would, however, allow me to send for them for inspection. *What is written here in four lines was the work and patience of four weary days!* A soldier was sent to Mufallis; I must entrust him money to pay the custom dues; must hire a camel to carry the books; must finally pay for two sticks of sealing wax (price in Taiz one rupee) with which to seal the books and maps lest they be tampered with—and all this at the order of an enlightened government of the Sublime Porte! The first messenger never reached Mufallis; on the road he was attacked by Arabs, stabbed in the neck, robbed of his rifle, and carried back to the military hospital at Taiz. And then there was more delay to find and send a second soldier with the same camel and money and sealing wax, but with a new rifle. He returned with the books safely after five days! No Turk could set a value on a book, and so the law is that books are taxed by weight, boxes included. The customs receipt is here (in the original) attached as for “200 kilograms Jewish books (at 20 piastres a kilo.), value, 4,000 piastres, and custom dues amount to 288 piastres;” in the same document I am spoken of as “the Jew, Ishmail, Dhaif Ullah,”—a rather curious combination of names.

While waiting for the books to reach Taiz, I had opportunity to meet the Jews of Taiz, as well as those in the Jewish village of Magreheb, south of the town. The population of the latter is about 200; their synagogue is a low, stone building 25x15 feet, has a few curtains of silk with embroidered texts, a printed diagram of the ancient candlestick with the names of the tribes, a high reading desk—for the rest, no furniture. Such are all the synagogues of Yemen. Here I disposed of a few copies of the New Testament and Torah, and spoke and prayed in their synagogue. At Taiz, as everywhere in Yemen, the Jews

have been so long oppressed and taxed, that they seem to have grown content under great injustice. Many of the old Moslem laws against infidels, as regards their being forbidden to *ride* or carry arms or wear fine clothes in public, are still rigorously enforced by custom if not by the government. The Jew is universally despised, yet he cannot be spared, for nearly all artisan work is in Jewish hands. The Moslem Arab has learned nothing from the Jew outside of the Koran; but, alas! the Jew has imbibed many foolish customs and superstitions foreign to his creed from Islam. As a class they are moral, with the two great exceptions of drunkenness and adultery.

When the Hebrew Scriptures reached Taiz I was again disappointed, for the Governor would not permit the boxes to be opened, but they were to be sent sealed and under guard to Sanaa. I afterwards learned that the "guard" was for me as well as the books, and that the soldier carried a letter with this accusation written: "This is a converted Jew, who is corrupting the religion of Islam, and sells books to Moslems and Jews." I had no alternative but to proceed to Sanaa; taking a Dhamar Arab as servant, having dismissed the Aden camels. I left Taiz on the night of July 26th, and arrived at Seyanee the same day. The following night we reached Ibb. Here I was forced to lodge outside of the town, as the guard had instructions not to let me "see things." I endured this impatiently, until I learned that our servant had been imprisoned on our arrival because he told me the names of the villages on the route! I then appealed to the Mayor, and on virtue of my passports demanded the right of going about the town and the release of my servant. After some delay, both requests were granted. The incident is one of many to show the suspicion with which a stranger

is regarded by the authorities in Yemen. On Saturday the soldier and I hastened on to reach the large town of Yerim before Sunday, and rest there, waiting for the baggage camel. It was a long ride of twelve hours, but through a delightful country everywhere fertile and terraced with coffee plantations and groves of kaat. The latter plant is universally used in Yemen as a stimulant.

Yerim is a dirty, ill built town, on a plateau, marshy, with frequent rains, and has about fifty Jews among its population of Arabs and Turks. A Jewish family were stopping with us at the caravansari, en route for Taiz, and at night I spoke for over two hours with them and the Arabs about Christ. There was no interruption, and I was impressed to see the interest of Jew and Arab alike in what I told them from Isaiah 53d, reading it in Arabic by the dim candle light amidst all the baggage and beasts of an Oriental inn....

At the little village of Khaber, eight miles from Waalan, there was trouble, and angry words arose from the "guard" against me because I tried to speak to a Jew. When I spoke in protest they began to strike the Jew with the butt end of their rifles, and when the poor fellow fled, my best defence was silence. On my return journey, I inadvertently raised trouble again, by mentioning that Jesus Christ and Moses were *Jews*—which was an insult to them as God's prophets, the Arabs said.

On Thursday, Aug. 2d, we entered Sanaa by the Yemen gate—a little over three years ago I entered it from the other side; then in time of the Arab rebellion, and now myself a prisoner. I was taken to the Dowla and handed over to the care of a policeman, until the Wali heard my case. After finding an old Greek friend from Aden who offered to go bail for me, I was allowed liberty, and then for ten

long days I went from official to official and office to office to get the books inspected and approved. The whole official system of Turkey is carefully arranged for the purpose of collecting backsheesh. I was unable to offer *that*, and so, by continual coming, I at last wearied them, and on Monday, August 12th, obtained my books. I received notice, however, from the Wali that I must not delay at Sanaa beyond seven days.

As soon as the books were in my possession I took one half of them to the Jews' quarter and began distribution. Some refused the book when they saw its title, others took it eagerly. I made a point never to give away a copy until the person receiving it had read a page for me out loud to prove his ability to read, and I also took a promise from them that they would read the book daily. In this way distribution was a slow process, but it afforded many opportunities for witness. The chief Jews told me my errand was in vain, as no Jew ever turned Christian, and their rabbi sent around a notice forbidding the Jews to take the book from me.

My stay in Sanaa was twenty days, three days of grace being added to the number allowed me by the government . . .

The New Testaments distributed were as follows: At Aden, 40; Sheikh Ottoman, 20; on the road to and at Taiz, 17; at Sanaa, 327; at Sawan, 2; at Rhodah, 12; at Habban (sent), 6; at Menakhah, 18; at Hashid (sent), 12; at Dhamar, 10; and at Beit Mazid, to the only Jew there, 1—a total of 485 copies. We arrived at Hodeidah on Aug. 26th, and I was most kindly received and entertained by the American Consular Agent, Mr. Muller. To-morrow I leave by the Egyptian steamer for Aden.

S. M. ZWEMER, of the Arabian Mission.

HODEIDAH, Aug. 28, 1894.

TWENTY-ONE MARTYRS.

OUT of fifty thousand martyrs slain for the name of Jesus Christ, in this our day, under the eyes of our American missionaries who had stirred within them the desire for a better knowledge of the faith of Jesus, who had given them the Word of God in their own tongue, we select twenty-one. They are twenty-one preachers and pastors of Protestant Armenian congregations in Turkey. Each one of them was offered his life if he would renounce Christ and accept Islam; but they counted not their lives dear unto them. We wish we could give with them the names of not less than fifty Gregorian priests and preachers who have proved themselves equally faithful unto death. But these twenty-one names we give as names of saints, such as must go into the martyrology of the century, the fruits of our American missions in Turkey. They are the best men, the most highly educated men among their people, their natural leaders. Every one was put to death for refusing to become a Mohammedan. In every case the offer of life on these terms was made; in several cases time was allowed for consideration of the proposal; and in each case faith in Jesus Christ was the sole crime charged against the victim. They are the following:

1. The Rev. Krikor, pastor at Ichme, killed November 6th, 1895.

2. The Rev. Krikor Tamzarian.

3. The Rev. Boghos Atlasian, killed November 13th.

4. The Rev. Mardiros Siraganian, of Arabkir, killed November 13th.

5. The Rev. Garabed Kilijjian, of Sivas, killed November 12th.

6. The Rev. Mr. Stepan, of the Anglican Church, at Marash, killed November 18th.

7. The preacher of a village of Hajin, killed at Marash, November 18th.

8. The Rev. Krikor Baghdasarian, retired preacher at Harpût, November 18th.

9. Retired preacher at Divrik, killed November 8th.

10. The Rev. Garabed Hosepian, pastor at Chermuk, November 5th.

11. The Rev. Melcon Minasian, pastor at Sherik, November.

12. The Rev. Aboshe Jacob, pastor at Kutterbul, November 6th.

13. The Rev. Jurjis Khudhershaw, Anteshalian, preacher at Kutterbul, November 6th.

Government officials and soldiers in the city, who, while in the city, are at their own expense, so time their exits and entrances as to get as much of their keeping as possible out of the villages; e.g., in the evening before supper they go to some near village where they quarter themselves for the night, and, after they have finished their business, return again to that village for the following night going into the city the next morning. They do this when it is possible for them to transact their business in one day. This is very common. Errands are trumped up simply to afford opportunity for foraging off the people.

V. The Government has recently established a system of loans on mortgages to the farmers, ostensibly for their relief, but undoubtedly for the purpose of securing their land, as the farmers will never be able to pay even the interest on the loans.

THE MASSACRE OF THE YEZIDIS NEAR MOSUL.

The Yezidis are a remnant of a heathen sect, who have never been converted to the Moslem faith.

Their holy place is not far from the city of Mosul, one day's journey, and their principal villages are also close by. In the summer of 1892 the Sultan sent a special officer, called Farik Pasha, to Mosul to correct certain abuses in the Government, to collect all back taxes and to convert the Yezidis. His authority was absolute, the Vali Pasha of the city being subject to his orders.

In reference to his work among the Yezidis, he, it was generally reported, was to get a certain sum per capita for every convert made.

He first sent priests among them to convert them to the "true faith." They not succeeding, he very soon gave them the old alternative of the Koran or the sword. Still not submitting, he sent his soldiers, under command of his son, who put to the sword all who, not able to escape, refused to accept Mohammed. Their villages were burned, many were killed in cold blood, some were tortured, women and young girls were outraged or carried off to harems, and other atrocities, too horrible to relate, were perpetrated.

Those who escaped made their way to the mountains of Sinjar, where, together with their brethren of the mountains, they intrenched themselves and successfully defended themselves until the spring of 1893 against the Government troops which had been sent against them.

This massacre was reported to the French Government by Mr. Sionfi, Consul at that time in Mosul, and to the English Government by Mr. Parry, who was in that region under the instructions of the Archbishop of Canterbury.

The Yezidis who remained in their villages on the plain had Moslem priests set over them to instruct them in the Moslem faith. They were compelled to attend prayers and nominally become Mohammedans; but in secret they practiced their own rites and declared that they were still Yezidis.

OUR WASHINGTON LETTER.

BY JANET JENNINGS.

CONGRESS has had its Christmas turkey and two weeks' holiday, and is at work again—quite as incapable of any clear-headed action on the financial question as before. In fact, the situation may be summed up in the remark of a man in the House gallery who, after the vain effort to reach an intelligent understanding of speeches on the Currency bill, said, in a tone of mild but firm conviction: "Well, things are going from bad to worse."

The next day I appealed to a Democratic Senator for enlightened information. The Senator is very near the Administration, as he deserves to be, for he has stood by it at all times and at every cost. The information desired was obtained by the direct question: "Senator, do you expect anything in the way of financial relief this session?"

His reply came quickly, emphasized by an impatient gesture of both hands: "I do not expect anything. I do not expect anything but the perpetuation of folly."

It was the whole story in a few words—the fate of the so-called Carlisle bill, which he knew then was hopeless, and which that afternoon was virtually defeated in the House of Representatives by five votes.

The defeat of the bill had been pretty generally accepted as a foregone conclusion; so the surprise was not over defeat, but the swiftness of the blow which accomplished it. Even the most determined opponents of the bill were startled by the summary manner with which it was disposed of. A strong diversity of opinion in the caucus had not prevented harmony so far as the agreement that the Committee on Rules should report an order closing general debate, and fixing a day when the vote on the passage of the bill should be taken. The general debate would be under the five-minute rule on Wednesday, Thursday and Friday, when the bill, with pending amendments, would be reported to the House, for ordering the previous question and for a final vote on Saturday, immediately after the morning hour. The reasonable prospect that something interesting, not to say exciting, would turn up on Wednesday, when the Committee on Rules reported, filled the galleries in spite of the all-day snowstorm outside. There was also an unusual number of members on the floor when the Speaker's gavel brought the appropriate silence, the next moment broken by the Chaplain's opening prayer. On the call for reports, Representative Outhwaite presented the special order from the Committee on Rules, and, when its reading by the Clerk had been completed, Mr. Outhwaite immediately demanded the previous question

This was the signal for a good deal of confusion, many members talking at once, and Representative Bland's voice rising above the rest, in protest against the rule which would cut short his talking. But Mr. Outhwaite rejected all suggestions for any amendment in this line, and the vote was taken on his demand for the previous question—first by a rising vote of 92 to 101.

Mr. Outhwaite hurriedly demanded the yeas and nays, and the roll was called. This was watched with intense interest, and when the result was announced in the vote of 124 to 129, the surprise was so great that the opponents of the bill made no demonstration whatever. Mr. Outhwaite at once arose and withdrew the rule. The Speaker promptly recognized Representative McCreary, Chairman of the Committee on Foreign Affairs, on a motion to consider the Diplomatic and Consular Appropriation bill. It was carried without a dissenting voice, and in ten minutes the scene on the Currency bill was but a reminiscence, so far as being any part of the proceedings of the House. But surprise on the one hand, and consternation on the other, continued to fill the atmosphere, and very little heed was given to diplomatic and consular affairs.

Representative Reed's timely recovery from the effects of a sprained ankle had enabled him to be in his seat again, and to improve the opportunity with a characteristic remark or two. The Republicans voted solidly with the Democratic opponents of this bill; but it was understood that Mr. Reed regarded, as did also Representative Dingley, the sections relating to State banks of vital importance, to be considered first. He thought the situation an unfortunate one, and said: "We seem to be deliberating as to the proper method of getting rid of this bill. It is unfortunate if we are to hope for remedial legislation." Mr. Reed further declared that while nothing would save the bill, the resolution tended to complicate the question and made any righteous conclusion impossible. The Republicans were not responsible for the situation, and he did not know that they should interfere in the matter at all. It was a question on which he had serious doubts whether anything should be done on that side of the House. "At any rate," Mr. Reed concluded, with mild but effective sarcasm, "the Republicans wash their hands of all responsibility."

One of the most surprised friends of the bill was the Speaker, who was completely taken back by the defeat, because the rule had been unanimously indorsed by the caucus. Mr. Crisp said it was the first time in the four years he has been Speaker that a resolution from the Committee on Rules had failed to carry the House. He thought it very unlikely that the Committee on Rules would report another order, as it had done all that is within its power to facilitate action; and when the measure is brought to the attention of the House again it will be on motion of Representative Springer, to consider it in the Committee of the Whole.

Were Mr. Springer not a man of the greatest buoyancy of disposition, he would have been the most cast-down and hopeless man on the Democratic side of the House, for it was a pet measure with him. He admits his surprise, but declares that he is not discouraged, and does not regard the defeat as by any means disaster, because he says there is still time to pass a currency bill before the fourth of March. The small majority of five, in his opinion, is no indication of opposition to any financial legislation this session, and he will hope that the House will rise above party consideration and take final action before the adjournment of Congress. Mr. Springer means to bring the matter up, "as soon as the temper of the House has had time to cool off." He does not hesitate, in fact, to charge Mr. Bland and Mr. Reed with leading the opposition. He gave Mr. Bland assurances in private that he would not prevent the free coinage man from offering his free coinage amendment before the final vote was taken. But he says Mr. Bland was not satisfied with that, and wanted everything his own way. Mr. Springer declared he would "not surrender to the silver men bag and baggage," and therefore Mr. Bland led the fight on the Democratic side of the House, ably assisted by "Tom Reed" on the Republican side. In other words the coalition of the silver men with the Republicans brought about the unexpected turn in affairs, with the result as already stated. Mr. Springer further says:

"Had I been disposed like them, to make terms with the Republicans, I could have readily secured the adoption of the rule. We could have triumphed with a Republican combination and lorded it over the free silver people as they now lord it over us."

It is not believed that Mr. Springer or his friends can frame a bill which will have any chance of passing the House. The Democrats in the Senate now regard the condition of affairs more grave than ever. The position of Republican Senators is pretty well defined. The silver men will agree to nothing short of the free and unlimited coinage of silver, and the others will only go to the extent of aiding the Democrats in increasing the revenues of the Treasury. The situation brings to the fore the question of an extra session. Few Republicans favor an extra session, and it is believed that the President would not call an extra session except as a last and desperate resort.

In the meantime, while all this was going on at the Capitol, the "Cabinet day" receptions were under way,

as gay as possible, no matter if people did hurry from house to house in the snowstorm. Every interior was the brighter and more attractive. Secretary Carlisle left the Capitol immediately after he learned the fate of the bill, came down, and instead of returning to the Department, dropped in naturally and pleasantly at his own home, which is noted for its cheer and genuine hospitality. It was plain to see that he was deeply disappointed, tho' hopeful that something would yet be done to retrieve the bad fortunes of his bill. The Secretary is one of the most genial men in home life, and as host is quite at his best. But even with the effort to throw off the disappointment and anxiety he naturally felt, he referred to the action of the House by a half apology, saying: "I came down from the Capitol, and it was so stormy I thought I wouldn't go back to the Treasury to-day."

"And isn't it much nicer to be here, Mr. Secretary?" asked a visitor.

"Of course it is," he replied, in the same light tone, then adding, as his smile gave place to a serious expression, "The bill was lost in the House by five votes. But that is not the end of it."

Mrs. Ulysses S. Grant's visit in Washington, and Mrs. James G. Blaine's return to her Dupont Circle house, are of special interest to West End people. Mrs. Grant is with her daughter, Mrs. Sartoris, who is settled for the season in R Street, and but a stone's throw north of Dupont Circle. It is a furnished house, extremely modest in size and style, one of the now rare small houses, having the charm of that hospitality of which the late Mrs. George Bancroft used to say, "made our stuffy little rooms delightful in old-fashioned days, before the creeping in of money, and homeless splendor of these modern palaces," adding, regretfully, "Ah, my dears, it was not the big houses then. It was men and women, brilliant and clever, who made our social life."

So this little house in R Street, is the charming center for brilliant and clever men and women—friends and admirers of the great soldier, and who feel more and more as years go on, that by every association the National Capital should be the home of Mrs. Grant. They have given her the warmest welcome, all honor to her as the widow of a President, and rally round her with a loyalty to the memory of General Grant, which in itself cannot be other than most gratifying. Tho' along in years, Mrs. Grant is a well preserved woman. Her white hair, dark eyes, old-time kindly manner, and a certain stately dignity, make her an interesting and attractive figure.

Mrs. Blaine has returned to her Dupont Circle house, for two or three very good reasons, it would seem, none of which is that she intends to make it her home. Tho' a beautiful house, Mrs. Blaine never liked living there, and after less than a year's residence the family left it, and soon after Mr. Blaine leased it, furnished, to the Chicago millionaire, Z. S. Leiter, who paid \$13,000 a year for it, the highest rent ever paid for a private house in Washington. It was said at the time that Mr. Leiter aspired to a Cabinet position in President Cleveland's first Administration, and had that in view when he leased the Blaine house, and which he held until his own fine house on the other side of Dupont Circle was completed and where he now resides. Mrs. Blaine will put her house, closed since that time, in perfect order, live in it long enough to render it homelike and attractive, then let it again as a furnished house. It is large and admirably arranged for large, social entertainments. The recent sale of the "Seward House," on Lafayette Square, necessitated the removal of the furniture, the most desirable of which Mrs. Blaine has taken to her Dupont Circle house. Already the work of taking down this historic house is well under way; and while there may be some criticism as to the site for an opera house, on private objections, the location for that purpose could hardly be better.

Mrs. Blaine's friends regard the sale as one of much advantage, so long as Mrs. Blaine had determined that she neither desired nor could afford to keep up the expense of so large a residence. Tho' leased for ninety-nine years, it is practically a sale on terms which give \$5,000 a year for thirty-nine years, and \$6,000 a year for the balance of the time, without any payment of taxes or insurance on her part. The lot is about 67 feet front by 150 feet deep, with an alley on the north side, and the large, open grounds of the Department of Justice on the south.

While it is quite probable that Mrs. Blaine will pass her winters in Washington, she will lease or buy a house of moderate size, and in keeping with her wish for private life.

THE famous Berlin professor, Virchow, is a most outspoken opponent of the Darwinian theory as applied on the Continent to the descent of man from a lower order of creatures. At the International Anthropological Congress at Innsbruck, of which association he is the veteran President, he again poured out his vials of wrath and scorn on the advocates of this theory. He claims that Darwin himself originally abstained from applying his theory to the descent of man, and that only later the ape theory was adopted. "Men might as well have invented a theory of the descent of man from a sheep," continued Virchow. He regards the problem involved as one that can never be scientifically solved.

1892.		
For Sahdoon Agha, cash.....	82	
" Khorsheed Agha, cash.....	117½	
" Stennan Agha, cash.....	100	
" Abde Agha, cash.....	100	
" Hadjee Kanoon, etc., cash.....	125	
" Taher Agha, cash.....	304	
" " " 10 donkeys, 2 days.....	50	
" " " 6 men, 2 days.....	30	
" " " 8 pieces of cloth.....	80	
" Khorsheed Agha, 1 mare.....	750	
		1,739 ps.

1893.		
Use of 30 men to carry flour for Mohammed Agha, 2 days.....	150	
For Mohammed Agha, cash 10 liras.....	1,000	
" " " 15 pieces of cloth.....	150	
" Taher Agha, cash, 14 liras.....	1,400	
" " " taken from village priest, cash 75 ps., saddle 75 ps., watch 200 ps.....	350	
" Sahdoon Agha, cash 2 liras.....	200	
" Mohammed.....	120	
" Khorsheed.....	57	
" Mohammed Agha, harvest, 500 men at 3 ps.....	1,500	
" " " repair of his roads, 65 men, 3 days.....	487	
" " " repair of his roads, 50 men, 3 days.....	375	
" " " preparation of boiled wheat for winter, 450 men and 14 animals.....	1,160	
" " " building house in Dader, 150 men.....	375	
" " " 2,000 ceiling sticks, 10 posts.....	554	
" " " 4 large trees for rafters, at 50 ps.....	200	8,074
Total for parts of these years, 1891-'92-'93.....		10,973 ps.

The above were noted in a book at the time of the occurrence by a village priest, as being seen by him personally, and do not give the great part of the exactions of the Shernakh Kurds, which he did not see.

One item additional to above; all the cotton of Mohammed Agha of Shernakh is, by the villagers, beaten, spun, twisted, woven, and returned as cloth (involving many days' labor and two days' journeys), and any weight lost in the making up the amount must be made good.

This oppression is increasing from year to year. The above priest noted for years 1880-'82 taken by Aghas—cash, 4,141 ps.; 90 animals used 450 ps.; 314 men used 785 ps. Total for three years 5,376 as over against 10,973 ps. for three years, 1891-'93.

Testimony given in writing, by a Christian of the District of Berwer, in reference to the oppression of Christians in that district by the Kurds, of which he himself was an eyewitness, the examples given being confined to three small villages and of recent occurrence. He gives the names of places and of the parties concerned, both Kurds and Christians. We summarize them.

Murders.—Eight men mentioned by name, others generalized.

Robbery.—Cash, 9 liras; again 10 liras; again 15 liras; smaller sums being taken continually.

Mohammed Beg, of Berwer, and his relatives responsible in greater part for the above; also for robbing of two houses in Ina D'Noony.

For several generations this family of Kurds (head of family now Reshid Beg of Berwer) have visited these villages daily, taking wheat, rice and other produce and clothing from the people.

Forced Labor.—Again same Kurds built two castles of twenty rooms each; four of ten rooms each; one of four and one of two rooms, for which the Christians carried, on their backs, all the stones and timber and lime, for which they received no recompense, not even their food.

For generations these Christians have sown the fields of these Kurds, harvested them, done their threshing, irrigated their fields, cut and brought in the grass as fodder for the sheep for use during winter, together with much other labor, and all without recompense, they finding themselves.

(These things are accompanied, of course, with cursings and beatings.)

Sundays are especially made days of exaction and oppression.

Raids upon the Villages by Kurds from Neighboring Districts.—The Christians suffer the above oppressions from the Kurds among whom they live. Besides these, their villages are raided by Kurds from other districts, in which raids Christians are killed like dogs, their houses burned and their goods carried off. Villages of Berwer which have especially suffered: Duree, My, Eyet, Ina D'Noony. The Kurds were usually Bedwiee, Deshtigniee and Bethkarniee.

Exactions of Government Officials.—Besides extortion in taxes, these have consisted of taking by force from the villages provisions for themselves, servants and horses.

Instances of oppression which have come under another observer's notice, and which are not included in the previous accounts:

(1) Village of Mansurieh (one hour from Jezireh). During this last summer of 1894 the Government demanded a large amount of money from the village as back taxes, which, according to the villagers, had no foundation in justice. The village was already impoverished through the extortions of tax collectors, and had not the means of paying the tax. Pressed by the Government, however, they raised a part of the sum by mortgaging their fields and future crops. There was still a large balance which they could not pay. Unable to pay and driven to desperation by the soldiers, they entirely deserted their village and fled to the mountains. After some months the Government induced them to return, on promise of redressing their wrongs. This promise, as usual, was ignored when

the people again returned to their village, and increased pressure was brought to bear upon them to secure the money.

(2) Village of Mar Yokhanan (three hours from Jezireh); during the last two years several times raided by the Kurds, and their cattle carried off. The people of this village, too, like all the villages under the power of the Kurds, are harassed daily by the Kurds, who seize their goods and use their labor without recompense. The village of Maragha, only a short distance away, has suffered in like manner both from raids, beatings and executions.

(3) A number of Christian villages lying further back in the mountains are even more severely oppressed. The people are literally hought and sold as slaves. In other districts the buying and selling of Christians by Kurds is common.

(4) Village of Shakh (five hours from Jezireh); like Mansurieh deserted for months by reason of extortion by tax collectors. Many of the people lived during the winter in caves in the mountains. Village priest's house entered by force, his life threatened, and all his goods carried off.

(5) Nahrwan (near Jezireh). This village is on the plain within easy reach of the government; but it is visited daily by the Kurds from the mountains, who exact the usual tribute of produce and money. This last summer the demands were so excessive that, rendered desperate, they seized one of the Kurds who stopped over-night in a neighboring village, recovered some of their goods, and took possession of his guns. They did this without violence to him. A few days after, this Kurd with his followers waylaid two of the men of this village, one of whom escaped. The other was carried some miles to a river, where he was stabbed to death, and his body flung into the river. The murderers were well known, but nothing was done toward apprehending them. The writer was in Nahrwan when the Kaimakam of Jezireh came, several weeks after the affair, to examine into it. The examination was rendered so oppressive to the Christians that the people were glad to declare that nothing had happened, in order to escape any further inquisition. Even the old mother of the murdered man was frightened until she declared that she did not know of any such occurrence, and had no complaints to make against anybody.

(6) Kannybalaver—Kaimakamlik of Amadia. During the years 1893-'94 this village was raided several times by the Gugier and Sendier Kurds of the Kaimakamlik of Jezireh. They took 100 head of animals, field tools, household utensils, beds, wool and yarn, gail-nuts—all of their fall gathering, and dry goods which had been brought in to sell. At their last visit everything movable was carried off, and the people deserted the village. A leading man of the village, Gegoo by name, was seized by the Kurds, carried for several miles, and was then murdered in cold blood. There were about 100 Kurds in the band led by Anruo, brother of Hassu of Ukru and Kerruvan. The chief men of their village are Sherriffu and Hassu, who would be responsible for such a raid.

(7) Dibi of Supna (near Kannybalaver); living in such fear of above Kurds, that, during the last summer they were compelled to send away their women and children, and were not able to cultivate their fields. Their sheep were carried off. One man of the village was attacked by Kurds and seriously wounded. The chief men of the village went three times to the Government officials at Dowadia, only two hours away, to secure redress, but were contemptuously refused a hearing.

(8) Bebad (one hour from Amadia, seat of Kaimakam); in recent years frequently raided by Kurds from beyond the river Zab, in which raids the village was stripped of everything of value. This last summer another such raid was threatened, but was averted by the intervention of the missionaries.

(9) Spring of 1894, the Christians of the mountain district of Liary, under guaranty of safety by the Kurds of Amadia, brought their sheep, several thousand head, down to a valley near Amadia to graze. A band of Kurds from beyond the Zab came upon them, killed several men, carried off all their sheep, and took away captive one of the women.

(10) Dari and Kumani (both within an hour of Amadia). They have suffered for years from the Kurds of Amadia, who exact tribute from them, and use their labor free.

Four years ago a Christian priest of Dari, who had secured an education and acquired some influence, was appointed by the Nestorian Patriarch, agent for the Christians of that district. In his efforts to secure redress for his people and to protect them from the exactions of the Kurds he incurred the hostility of those who had been living off their villages. One evening, on his way to Dari, only half an hour from the city, he was shot down by these Kurds. There were two companions with him, who saw the Kurds who did the killing, and recognized them as well-known men. They were so intimidated, however, by the Kurds, that they have never dared to make accusation or give testimony against them. Nothing was done by the Government.

(11) In the city of Mosul, where there is a Vali, Christians are robbed and killed openly; but the chances of securing justice are so small, and the taking of revenge by the Kurds for informing upon them so certain, that they seldom take such cases before the Government.

(a) About three years ago a Kurd, on some slight provocation over a game of marbles, stabbed a Christian to death. It was done on the street before forty witnesses, Moslems and Christians. The former would not make accusation against the murderer, and the latter dared not. Nothing was done.

(b) Last year a young man, of the Protestant community of high standing in the city as a merchant, was standing before his door when two young Kurds of notorious character came along, and one of them, without the slightest provocation, at the time or previously, from mere wantonness, stabbed him, and would have killed him had he not been restrained. The family of the man, tho one of the most influential families among the Christians of the city,

did not dare to make accusation against him, knowing that the only result would be more bloodshed.

(c) Last spring two Christians, who had sold their sheep in Mosul and were on their way home, were attacked by Kurds just outside of the city. They left their animals and fled. The Kurds pursued them, overtook one of them and shot him down. The sum of money taken was considerable. The wounded man was brought to the house of one of the missionaries, where he lay for several months before he recovered sufficiently to return to his home. Through the influence of the missionaries the Government was induced to take action; two men were arrested, against whom there seemed to be strong evidence. The case was allowed to drag along from month to month, until finally the prisoners were released, and nothing further was done.

(12) The district of Zabur, adjoining the district of Amadia, not many years ago was well populated with Christians, there being a number of Christian villages. To-day there is not a single Christian village, they all having been taken by the Kurds. The few families left live in practical slavery to the Kurds.

An old missionary who has been familiar with this region—i. e., from Bohtan to Amadia, for years, says these oppressions are increasing, and unless something is done speedily all the Christian villages of these various districts will soon fall into the hands of the Kurds, just as they have in Zabur.

These instances of oppression given are but a few of the many which might be given. Indeed, it is not these greater occurrences, as the big raids and murders, which are the most serious to the Christians. It is the daily, constant exactions and oppressions which are crushing the life out of them.

THE OPPRESSION OF CHRISTIANS BY GOVERNMENT OFFICIALS IN ASSESSING AND COLLECTING TAXES.

The villages of Mansurieh, Shakh and Hassana have been given as examples of such oppression; but as the evil is general, affecting all Christians in Turkey, or at least in Eastern Turkey, it may be well to summarize these abuses as generally practiced. The legitimate taxes are exceedingly heavy; but additional burdens are laid upon the people through the following abuses, which are merely mentioned and classified:

I. Abuses through unjust and corrupt assessment.

(1) Villages are compelled to give assessors presents of money to prevent them from overestimating the taxable persons and property in the village.

(2) Assessors, to secure additional bribes, signify their willingness, for a consideration, to make an under-estimate. The ignorant villagers gladly avail themselves of the opportunity, in order to recover what they have given the assessors in presents and bribes. This, however, affords an opportunity for blackmail, which is used by succeeding officials. It also afterward involves them in trouble with the Government, in which they suffer loss.

II. Injustice and severity in collecting.

(1) The collectors, like the assessors, have ways of extorting presents and bribes from the people.

(2) The collectors, as a rule, go to the villages on Sunday, as on that day they find the people in the village. They frequently interrupt the Christian services, and show disrespect to their churches or places of prayer.

(3) The collection of the taxes is accompanied with unnecessary abuse and reviling, sometimes even with wanton destruction of property.

(4) Disregard of impoverished condition of people. Even after several failures of crops in succession, when famine was so severe that the people were many of them being fed by foreign charity, the taxes were collected in full and with severity.

Their food supply, beds, household utensils and farming implements were seized by the collectors in lieu of taxes. Many were compelled to borrow money at enormous rates of interest, mortgaging their fields and future crops. Unscrupulous officials and other Kurds, in whose interests such opportunities are created, thus became possessed of Christian villages, the people of which henceforth becoming practically slaves to them.

(5) These collectors make false returns of taxes received. The official in the city is secured by a bribe, and the matter is kept quiet until a succeeding set of officials come into office. They send their officers to the villages to present claims for back taxes. The villagers in vain contend that they have paid them. They have no receipts. They do not dare to ask for them. Or the head man of the village who keeps the account has been bribed to falsify his accounts. These taxes are collected again, entailing much suffering upon the people.

(6) The books in the government offices at the Kaimakamlik are often incorrect through mistakes or dishonesty, and in consequence taxes are paid on fictitious names or on persons who had been dead for years.

III. Farming of taxes. Taxes are often farmed out to the highest bidder, who usually is some powerful Kurdish chief. Either in consequence of his power, or by means of bribes, he is secure from interference on the part of the Government. He collects the amount due the Government and then takes for himself as much as he chooses, his own will or an exhausted threshing floor being the only limit to his rapacity.

While he is collector for these villages they are considered as belonging to him. During the year his followers pay frequent visits to the villages. They are ignorant and brutal, and on such visits, as also when collecting taxes, they treat the villagers with the utmost severity.

IV. All the above assessors and collectors—and they are many, a different one for each kind of tax, personal, house and land, sheep, tobacco, etc.—on their visits to the villages, take with them a retinue of servants and soldiers, who, with their horses, must be kept at the expense of the village, thus entailing a very heavy additional burden upon them. Soldiers and servants sent to the villagers to make collections, very naturally take something for themselves.

KURDS AND CHRISTIANS BEFORE THE MASSACRES.

3

We have secured from a trustworthy source the following definite facts as to the usual course of things in times of so-called peace between the Kurds and their Christian victims. They will show to what sort of a life these Armenian, Jacobite and Nestorian Christians are condemned when no massacre is in hand.

A Partial List of Exactions made upon the Village of Mansurieh of Bohtan (Kaimakamluk of Jezireh) by the Government, and by Mustapha Pasha, a Kurdish Kocher, or nomad chief, in 1893.

GOVERNMENT EXACTIONS.

1. Of back taxes village paid 4,000 piasters (a piaster is 4.4 cents), and, according to village accounts, 2,000 piasters remain. Government officials claim 5,000 piasters more, but refuse to furnish the village an official account from the Government books for the same.
2. Names of fourteen people in village twice entered upon Government tax list, under slight variation of name, and from them a double tax for several years demanded, to an amount equal to about 4,000 piasters.
3. Two thousand piasters' worth of barley and other produce taken by gendarmes, bashi-bazouks, etc., when stopping for a night to and from Jezireh, or while collecting taxes in the village. No attempt to pay for what they take.

EXACTIONS BY MUSTAPHA PASHA, KOCHER.

1. Actual measurement of the tithes of the grain made it amount in money to 4,000 piasters' worth. Mustapha Pasha bought the tithes of the Government for 7,500 piasters, and then collected from the village 9,000 piasters.

2. The village complained to the Government of Mustapha Pasha's exactions, but no redress was given by the Government, nor anything done to Mustapha Pasha, who, when he learned of their having made complaint, sent droves of sheep to devour the crops that remained—viz., five pieces of ground sown and bearing cotton, millet, flaxseed, etc., valued at 2,000 piasters.

Mausurieh is only one hour from the Government at Jezireh, yet nothing is done to protect it from the exactions of its own servants and of the Kurds.

SUMMARY.

1. Gov't Exaction.	Excess of official demand..... 3,000 ps. Amount of double tax. 4,000 Produce taken by gendarmes..... 2,000	9,000 ps.
2. Exact. by M. Pasha.	Excess of tithe revenue 1,500 Damage to crops..... 2,000	3,500
Total excess taken from village for 1893.....		12,500
Total of legitimate taxes on village for the year..		14,000

Partial List of Exaction by Aghas of Shernakh (one day north of Jezireh), from Hassana of Bohtan, during years 1891-'93. Hassana has sixty houses :

1891.—September and October.

Use of 18 donkeys, without recompense, 2 days, estimated at 2½ ps.....	90 ps.
Use of 10 workmen, 2 days at 2½ ps.....	50
Use of 26 workmen (for Osman Agha, bro. of Taher Agha), 2 days at 2½ ps.....	130
Use of 18 workmen (for Mohammed Agha for house), 2 days at 2½ ps....	90
2,000 ceiling sticks.....	500
60 poles for roof.....	300
	1,160 ps

THE writer has to own himself under too many obligations to the Higher Criticism to join in a wholesale denunciation of it; but there are higher critics who, as well as their blind admirers, may profit by the following object lesson in the criticism of literary authorship.

One of the most important State papers that have emanated from President Cleveland was his message to Congress on Hawaiian affairs. It had been eagerly expected for some time, and when it appeared it was very generally read with intense interest, and especially by public men with unwonted care. With the political aspects of that measure we are not here concerned, but with the diversity of opinion which has been expressed regarding its literary authorship. A diversity of opinion on this point comes indeed somewhat as a surprise. The President's style, like his physique and personality, has a marked individuality. At once ponderous and vigorous neither his friends nor his enemies have heretofore experienced any difficulty in recognizing the Cleveland stamp on every paper which bore his distinguished name.

But now, respecting the literary character of the late message, we were told in the *Gettysburg Star and Sentinel* by its editor, the Hon. Edward McPherson, that "as a matter of style it is a great improvement on any other of Mr. Cleveland's messages, having evidently been prepared by Mr. Secretary Gresham."

Mr. McPherson ought to be a good judge of such matters. He has been for more than thirty years in public life closely affiliated with our political leaders. During the greater part of this period he was clerk of the National House of Representatives, where he not only daily listened to the various members and thus grew familiar with their characteristic modes of speech, but where he had, also, the supervision of the publication of every utterance from their lips. He is known, besides, to occupy his leisure in the study of our political history and in a quasi-professional scrutiny of every important political document. There is probably no man in this country more conversant with political writers and speakers than Mr. McPherson, and therefore more competent to pronounce judgment on the authorship or literary quality of a public document. He is a specialist in that line.

On the other hand, here is Mr. Dana, of the *New York Sun*, whose primacy in literature is challenged only by his rank as a political writer and critic, and whose capacity to judge of the literary authorship of an official paper will be questioned by no American. In one of his characteristic editorials he said, bluntly: "Five sixths of the message is a restatement in Mr. Cleveland's own language of the argument for the policy of infamy."

This flat contradiction of each other by a brace of expert critics is something of a stunner to the simple and plain people who have been taught by the Higher Critics that even in the writings which were published some two or three thousand years since in a language now dead it is perfectly easy to tell what part Moses wrote, and what part some redactor of Moses, what Psalm is from David, and which ones from the time of Ezra; how much of the Book of Isaiah was written by Isaiah, and where the style changes so unmistakably that obviously another Isaiah must be the author of the later chapters. And, like Messrs. McPherson and Dana, they are all cocksure about it. There can be no mistake. No one having the remotest title to scholarship would dare to dispute these

Latimer (McClurg, Chicago, 1893); Layard's "Nineveh"; *Contemporary Review*, January, 1895.

From these and similar works, we derive the following facts with regard to the history of Turkish massacres:

1822 Massacre in the Island of Scio.....	50,000 Greeks.
(Latham, p. 417).	
1850 Massacre near Mosul.....	10,000 Armenians.
<i>Cont. Rev.</i> , Jan., '95, p. 16; Layard's "Nineveh.")	
1860 Lebanon and Damascus.....	11,000 Syrian Christians.
(Churchill, p. 219).	
1876 Bulgaria.....	10,000 Bulgarians.
(Eugene Schuyler and McGahan.)	
Some claim that this is too high an estimate, and some that it is too low.	
1892 Mesopotamia near Mosul.....	2,000 Yezidees.
(Mr. Parry's report to British Foreign Office: <i>The Independent</i> , Jan. 17th, '95)	
1894 Sassoun Armenia.....	10,000 Armenians.
Sum total.....	93,000

In all of these massacres, Turkish military and civil officers presided and directed the bloody work, as will be seen by reference to the authorities above mentioned. There have been other and smaller massacres during the intervals, which, to use the language of Beder Khan in Mosul (see Layard's "Nineveh") have confirmed the whole Turkish principle, that "the Armenians were becoming too numerous and needed diminishing."

Layard states that after 9,000 had been massacred, "1,000 men, women and children concealed themselves in a mountain fastness. Beder Khan Beg, an officer of rank in the employment of the Sultan, unable to get at them, surrounded the place, and waited until they should be compelled to yield by thirst and hunger. Then he offered to spare their lives on the surrender of their arms and property, terms ratified by an oath on the Koran. The Kurds were then admitted to the platform. After they had disarmed their prisoners they commenced an indiscriminate slaughter, until, weary of using their weapons, they hurled the few survivors from the rocks into the river Zab below. Out of nearly 1,000 only one escaped."

After the massacre of the Yezidee peasants in 1892 an English lady of rank, visiting Mosul, was refused permission by the Pasha to travel through the Yezidee district, lest she witness the dreadful results of the massacre.

II. The reason of the recurrence of massacres in Turkey is the fanatical intolerance of the Moslem populace and their hatred to Christianity, unrestrained and often fomented by Turkish officials.

Lord Stratford de Redcliffe, the ablest and best friend Turkey ever had, who believed that "England should befriend Turkey in order to reform her," says

"Turkey is weak, fanatical and misgoverned. The Eastern question is a fact, a reality of indefinite duration. Like a volcano it has intervals of rest; but its outbreaks are frequent, their occasions uncertain and their effects destructive" (p. 6).

"Did not the massacres in Syria in 1860 come upon us by surprise? . . . Have we any substantial security against the recurrence of similar horrors, of a similar necessity and of a similar hazard" (p. 79)?

"The position of the Ottoman Empire is one of natural determination toward a state of exhaustive weakness" (p. 97).

"Ill fares the country where neither strong hand nor willing heart is to be found" (p. 104).

A joint Commission is now *en route* to investigate the Sassoun massacres. Will any good come from it? Doubtful. Lord Stratford says (p. 117):

"We know not how soon or where the kites may be again collected by a massacre or insurrection. . . . Such occasional meetings [of Commissions] have their portion of inconvenience and risk. Their failure is discreditable; the effect of their success, at best, transient and partial. The evils they are meant to correct are themselves the offspring of one pervading evil, the source of which is in Constantinople."

III. With regard to Turkish official denials of atrocities in Armenia, Colonel Churchill gives an interesting statement.

After the massacres of June and July, 1860, in Lebanon and Damascus under the direction of Tahir Pasha in Deir el Komr, Osman Beg in Hasbeiya, Korshid Pasha in Lebanon and Ahmed Pasha in Damascus, a conference was held in Paris, August 3d, by the representatives of Great Britain, Austria, France, Prussia, Russia and Turkey. As 11,000 Christians had been massacred, "the European representatives called the attention of the Sultan to his promise in the Treaty of Paris, March 30th, 1856, that serious administrative measures should be taken to ameliorate the condition of the Christian population of every sect in the Ottoman Empire." . . . And then, in the presence and with the consent of the five aforesaid Christian representatives, assembled together for the express purpose of taking measures to stop the effusion of Christian blood in Syria, caused by the wicked and willful collusion of the Sultan's authorities, the following insult to the common sense, the feelings and judgment of Christian Europe was deliberately penned: "The Plenipotentiary of the Sublime Porte takes note of this declaration of the representatives of the high contracting powers, and undertakes to transmit it to his court, pointing out that the Sublime Porte has employed, and continues to employ, her efforts in the sense of the wish expressed above!" (Churchill, pp. 220, 221.)

Colonel Churchill further says (p. 222):

"Nejih Pasha, who was installed Governor of the Pasha-

lick of Damascus on the restoration of Syria to the Sultan in 1840, declared to a confidential agent of the British Consul in that city, not knowing, however, the character of the person he was addressing, 'the Turkish Government can only maintain its supremacy in Syria by cutting down the Christian sects.' What Nejih Pasha enounced as a theory, Kurshid Pasha, after an interval of twenty years, succeeded in carrying into practice."

Thus we have Nejih Pasha in 1840, Beder Khan in 1850, Kurshid Pasha in 1860, Chefkct Pasha in 1876, and Zekket Pasha in 1894, concurring in this noble and philanthropic scheme for relieving the Turkish Empire of its surplus Christian population!

In the face of these facts, Turkish denials are an insult to the public sense and sentiment of Christendom.

IV. Will punishment be inflicted on the perpetrators of the Armenian massacre? Probably not. The Turks may lose a province; but they are horrified at the spirit of bloodthirsty Christians who call for revenge on Kurds and Turkish troops.

When Fuad Pasha reached Damascus, July 29th, 1860, he did execute 120 military and civil officials, and 56 citizens, for that atrocious massacre. But it was a question of the loss of Syria and Palestine to the Empire. A French army of 6,000 troops was on its way to Syria. An English fleet lay off Beirut harbor.

Colonel Churchill, who was of the house of Marlborough and had lived in Syria more than twenty years, says that for all the massacres in Lebanon and Anti-Lebanon, not a single Druze or Moslem was executed (see pp. 234, etc.):

"Fuad Pasha compelled the Christian notables of Lebanon to furnish a list of all the Druzes and Moslems known to have committed murder. They at first declined, suspecting a trap; but he insisted, *pledging himself* that whatever passed between him and them should be considered *strictly secret and confidential*. They then made out a list of 4,600 Druzes and 360 Mohammedans who had actually taken part in the massacres. The place and nature of his crime was placed opposite the name of each individual.

"Fuad Pasha at once spread abroad the report that the Christian deputies had asked for the heads of 4,600 Druzes! . . . A more crafty, a more malicious, and, shame he it said, a more successful stroke of policy than this, perhaps, was never achieved; for absolutely from this very period, and as a consequence of this accusation, in which the Christian bishops and deputies were alike confounded, the current of public opinion in some parts of Europe, and especially in England, was completely turned, and English statesmen and legislators, and English journalists and philanthropists, vied with each other in unmeasured abuse of the unfortunate Christians, while they sympathized with and even pressed forward to come to the relief of the Druze assassins."

The result of all this was that not a single Druze or Moslem was executed for the cold-blooded murders of Deir el Komr, Sidou and Hasbeiya.

The same was true after the Bulgarian massacre. One man only, Ahmed Agha, was sentenced to death, and then reprieved and decorated by the Sultan.

Will history repeat itself in 1895? Will the remaining Armenians of Sassoun be so terrorized as to refuse to testify before a Commission? Undoubtedly.

If the facts already known do not force Europe to place Eastern Asia Minor under a Christian Viceroy there is little hope that any new facts will influence them. The dead tell no tales. The living fear to speak, lest they fall victims to the humane theories of Beder Khan and Nejih Pasha.

V. Will England now insist upon the protection of the Christians? She is morally bound to. Four times has she saved the Ottoman Empire from destruction, and the civilized world looks to her for a fulfillment of her high mission in the East.

May British public opinion compel British public men to action!

that of our schools and colleges alone. They may have possibly failed to do their full duty in laboring for its extirpation; but the criticisms for its continuance and prevalence should not rest wholly, as too often is the case, on our institutions of learning. They but reflect in this evil a general moral sentiment, or, strictly speaking, the lack of a general moral sentiment in our national life as represented by the North. To change the figure, they can only lop off here and there a branch, for the roots of the evil stretch out far beyond their reach. The work must, therefore, be taken up in the home, be made prominent in the pulpit, and be carried into every walk of life, until we have, as a people, a conscience of which it cannot be said that it "affects so sadly little any of our practical business relations."

THE ETHICAL AND THE RELIGIOUS IN THE COLLEGE.

II.

BY CHARLES F. THWING, D.D., LL.D.,

PRESIDENT OF ADELBERT COLLEGE AND OF WESTERN RESERVE UNIVERSITY.

THE ethical value of the content of studies, so forcibly illustrated in English literature, is made evident in other subjects. What can give a stronger ethical and spiritual impression to the student than philosophy? Philosophy concerns itself with the most fundamental truths of the being of man—his own existence, his responsibility for himself, the relation which all the past bears to him; the relation which he bears to the future, God, immortality, freedom—these are questions of which no man can think without receiving impressions which relate most directly and fundamentally to the moral and religious nature of the individual.

Ethical lessons of tremendous importance are also among the most significant lessons of history. Obedience to the law of right as it tends to build up a people, and obedience to the law of wrong as it tends to disintegrate a nation, are the two opposite principles out of which the annals of any people may be written. Every student who reads history with his eyes and not with his prejudices may receive a tuition in ethics of priceless worth.

Even the ethical content of mathematics seems to me of the greatest value, for what is mathematics but absolute truth? It is man seeing truth as God sees it. From this perception of truth is deduced the great law of right. Intellectual accuracy is akin to moral honesty. The elder Professor Pierce once put down upon the blackboard of a recitation room a formula and said, "That is the formula by which God created the universe." Mathematics represents the truth of God to the mind of man.

The sciences even in their content have an ethical import. Biology through the revelations of the microscope, and astronomy through the revelations of the telescope, are dealing with what may be called the infinitely small, and the other dealing with the infinitely immense, tend to awaken such a profound feeling that they cannot but have an effect upon morals. Who can contemplate the development of life as biology exhibits it without being filled with wonder and adoration for its author; and who can think of the phenomena of the celestial system without a certain elevation of mind and heart of the noblest character?

Thus the content of a study has great ethical value. But the method of teaching or of studying has ethical value also great. The ethical value of the methods of science is as great as the ethical value of the content of literature. The late Professor Cook said:

"I would that I could also give an adequate conception

biased, not juggling with nor manipulating results, not embracing one theory or explanation more than another until all the facts have been examined and given due weight, through the development of caution in discussing results and in drawing conclusions. Physics has for its chief condition precision, and the intellectual quality of precision promotes the same ethical quality.

But it is still to be said that the general atmosphere of a college as well as the content of studies and the method of teaching may promote an ethical and spiritual impressiveness. If teaching be human and large and inspiring, it promotes an atmosphere in which definite and individual ethical truths become of tremendous importance. If teachers also are men of the highest living, as they usually are, the force of example is great in drawing students up into the best ethical conditions and helping them to live the best life. The presence of such a teacher as President Hopkins, of Williams College, was of priceless worth to the students. Dr. McCosh did quite as much for the ethical and religious interests of Princeton through his presence and through the manifestation of his personal character as through his instruction in the class room. The power of this general atmosphere is well expressed by Prof. John Bascom ("Williams College Centennial Anniversary," pp. 72, 73):

"Carry a man onward, sweep him upward, whether by a pervasive sense of natural law or of divine grace—will any one tell me exactly what is the real difference between them, so that the two shall not glide into each other while one's eyes are upon them?—and before he is aware he is earnest, reverential, devout. The wisdom that is buoyant, lifting the man that entertains it, carries teacher and taught alike heavenward. . . . Scarcely anything is shut out from a man by the form of an institution, and scarcely anything is conferred upon him by its form. . . . There must be moral elevation in our educational life, and elevation always declares itself. It is by elevation that nature ignites our thoughts, and hushes our words into awe."

All ethical instruction is in a sense Christian; and all Christian teaching may properly be called the development or the blossoming of the ordinary ethical instruction. We have in America three types of what may be called the Christian college. One type is the deomonational—a college founded by a Church and the servant of the Church. Such was the original Harvard. Such are many colleges established in the western movement of the people. One type is that of a broad church Christianity, such as I interpret Williams and Dartmouth to represent; and one type is a Christianity such as I understand the ordinary State university to embody. Now as to the best way of making the college Christian, to whichever of these three types it may belong, it is to be said that Christianity should not be a department of a college; for it is not so much a science as it is a life; Christianity is still an incarnation. Yet as the Old Testament came before the incarnate Christ and as the New Testament followed his presence, so also the text-book may at once precede the Christian life of the college, and may also supplement and nourish it. The Christian college may, therefore, make and keep itself Christian first and always through the life of the men in the college, and, secondly, through instruction in the content of Christianity. Courses on theism, on the supernatural origin of Christianity are germane to the purpose and work of the Christian college. Theology itself is also simply a department of philosophy. The Old Testament is quite as worthy of study as embodying the history of a people which has supremely influenced the world as many parts of the early history of Rome. The ethical and religious teachings of Paul's Epistles, too, are quite as well worth reading for their intellectual value as the epistles of Seneca. The college, also, in a third way, should make itself Christian. The atmosphere of a college has more value possibly in the promotion of Christian ideals than specific instruction. Of course, this atmosphere is created very largely by the men in the college. It is said of Dr. Arnold that it was his ambitious to compass an education which was not based upon religion, but was itself religious. And Professor Bascom, from whom I have already quoted, also finely says that the best way for a Christian college to fulfill its function in training young men to take a successful part in society is

"certainly not by an ism; hardly by a prescribed method; undoubtedly by a steady leading of all knowledge, in its ample and manifold forms, unto a knowledge of man; by the constant gathering of truth into the ultimate truth of a spiritual universe; by subduing and expanding action, personal, economic and civic, into the fellowship of man with man in righteousness; by gathering all things and being gathered of all into the kingdom of God." ("Williams College Centennial Anniversary," pp. 77, 78.)

The college is supposed to be a collection of gentlemen. The atmosphere of the life of gentlemen pervades the college. Let it be known and felt that the typical gentleman is the highest type of the Christian. The college is not so much to teach Christianity as to be Christian. The old custom that prevailed in many colleges of giving up the regular college work for the sake of holding a revival, a custom still observed in certain colleges, is, on the whole, thoroughly bad. It tends to show that the Christian life stands apart from other life. Rather the purpose of the college is to show that all life is to be Christian, and that now to follow the Christ is

NOTES ON THE ARMENIAN MASSACRES.

BY A STUDENT OF MODERN HISTORY.

I. Several books on Eastern questions have recently been under the writer's perusal which may shed light on the present Armenian question.

Colonel Churchill's "Druzes and Maronites" (Quaritch, London, 1862); "The Eastern Question," by Viscount Stratford de Redcliffe (John Murray, London, 1881); "The Eastern Question," edited by Dean Stanley (John Murray, London, 1881); "Russian and Turk," by R. G. Latham, M. A. (Wm. H. Allen, London, 1878); "Russia and Turkey in the 19th Century," by Eliz. W

Religious Intelligence.

RELIGIOUS WORK IN CUBA.

BY H. L. WAYLAND, D.D.

THE INDEPENDENT, April 25th, contains an article upon Cuba and Florida. The facts stated I have read with interest; but the omissions awaken my amazement. The writer says: "Churches are not abundant; and, with the exception of four small missions established on the island in 1890 by the Protestant Episcopal Church, all are Roman Catholic." The author of this statement virtually denies the existence of the greatest religious factor in the island.

Alberto J. Diaz was born in Havana in 1852, graduated from the University of Havana, and studied medicine. Later, taking part in the rebellion, and being pursued by the Government, he, with several friends, pushed off from the land upon planks, in order to escape capture. His friends were never heard of. He was carried by the current out to sea, picked up by a vessel and carried to New York. As the result of his exposure, he was attacked by pneumonia. During his illness, a Christian lady read the Bible to him; he was converted, and entered the Union Theological Seminary. Later he was baptized by the late Dr. Montgomery, of Brooklyn. Moved with desire for the salvation of his countrymen he went to Cuba and began preaching, and distributing Bibles. He was arrested and put in jail; but, being a naturalized American citizen, he was released by the energetic intervention of Secretary Blaine. As a result of his imprisonment, he distributed five hundred Bibles in the town, and baptized the Mayor and the jailer and seventy others. He formed a little church, the members, in joining, pledging what they would give to Christ's work. When the small-pox broke out, he and his people devoted themselves to the sick and dying, while the priests went to the mountains. A third of his church died; but God gave the church and the pastor the hearts of the people. He was at first opposed and hated by his own family, but at last they were brought to the light. When he baptized his mother, he forgot the usual formula of baptism, and could only say: "O Lord Jesus, this is my mother!" He and his people have undergone opposition and temptation. He was offered \$20,000 to leave the island. An effort was made to steal his child, making his going away the condition of her release. He has now under his charge in different parts of the island twenty-seven churches and stations, twenty-three ordained ministers (besides many unordained laborers), twenty-six Sunday-schools with 2,228 teachers and scholars, and 2,600 church members.

For the church in Havana he bought for \$65,000 a theater which had cost \$140,000; this is crowded at every service. According to reliable testimony he has more hearers than are found in all the Roman Catholic churches on the island together. He might easily have in his churches a much larger number, for 8,000 have asked for baptism; but he says, "We receive no men and no women unless they are new men and women."

Of course, the priests do not inter in their cemeteries any one who is not in communion with the Catholic Church; so Diaz bought a piece of ground for a cemetery, the income from which helps to sustain the work. In this cemetery seven thousand have been buried. Diaz is in part sustained by the Southern Baptist Convention; but his own people give liberally, and he receives large contributions from visitors and from all parts of the United States. His work is the one bright spot in Cuba. I trust that any of your readers visiting the island will make themselves acquainted with Mr. Diaz, and with the evangelical influence of which he is the center. A letter addressed to the Rev. Alberto J. Diaz, M. D., Havana, Cuba, will reach him.

PHILADELPHIA, PENN.

THE Y. M. C. A. INTERNATIONAL CONVENTION.

THE Thirty-first International Convention of Young Men's Christian Associations of North America, was held last week in Springfield, Mass. About 700 delegates were present. A special feature was the fact that for the first time a systematic exposition of the physical and educational branches of the work was made, while at the same time the power of the presence of the Holy Spirit was most fully felt. The regular sessions were preceded by a service of meditation, self-examination and prayer, a very fit introduction to the opening address by Dr. T. L. Cuyler, who bore the message from the Jubilee Conference in England last year. That message was that, with all the social, mental, physical training the one purpose of the Association should not be lost sight of—the salvation of young men.

There are in North America 300 Associations carrying on educational work, and of these fifty-nine were represented in an exhibit that covered an entire floor of the Association Building. It included the printed courses and methods of study and specimens of shop work of the industrial classes, including drawing, molding, carving, painting, pharmaceutical chemistry, etc. As an illustration of the value of this work the committee state that of every 100 young men in this country, but five are fitted by education for earning a living, and of each 1,000 young men within reach of Association privileges 65 are enrolled in these classes.

The general report shows a membership of 244,077 as against 245,809 in 1893, but an active membership of 116,761 as against 114,088. The value of buildings has increased from \$11,316.80 to \$13,439,555, while the expenses have been cut down from \$75,000 to \$63,000. Reports from different sections showed great advance notwithstanding the financial depression, so that every Southern city of prominence has an Association, while in the West and especially in Mexico the opportunities call for immediate action.

General discussion on methods and means brought out the statements that it is better to help a weak Association to live than to establish a new one; that in educational work the aim is to develop power rather than pour in information; that the greatest need is along technical and industrial lines to secure a hold upon the influx of immigrants untrained in body and mind who are foreignizing the labor unions, and bringing into them Old World ideas of enmity toward capital and Government. The work among colored men and Indians has been pushed with marked success both in schools and colleges and in the cities and country. The railroad work has progressed so that the largest and strongest railroad corporations are encouraging and helping it in every possible way. A number of very interesting and thrilling testimonies were given by railroad men to the good work done by this branch.

Considerable time was given to the work of the Association in mission fields, with addresses and reports. The 18 associations in India, in 1890 with less than 1,000 members, and none of them natives, have increased to 80 associations with over 4,000 members, five general secretaries and five natives in training as assistant secretaries. Among other topics were, Association Work in the Army; the Associations in their Relation to the Social Problems of the Day, especially in the slums of the cities and among the foreigners; the Associations and the Labor Unions and other Fraternities of Laboring Men, Associations in the Colleges, etc. The speakers included Gen. O. O. Howard, Secretary James L. Barton, D.D., Prof. Graham Taylor, Cephas Brainerd, David McConaughy, President J. M. Coulter, Dr. W. H. P. Faunce, President M. E. Gates, Lucien C. Warner, Russell Sturgis and many others. Mr. Moody was also present, and at the closing exercises on Saturday, May 11th, gave one of his powerful addresses on "The Holy Spirit."

On Sunday evening there was a popular meeting, when an audience of 2,000 people listened to representatives from eleven different countries. Mr. Moody also presented the cause of work among prisoners in county jails.

AMERICAN BIBLE SOCIETY.

THE Seventy-ninth Annual Report of the American Bible Society, presented at its annual meeting, May 9th, shows that the issues during the year were 1,581,128, of which 947,103 were from the Bible House in this city, and 634,025 abroad. Including 101,196 copies sent from this city, the aggregate circulation in foreign lands was 735,221 volumes. The total amount was divided as follows: 403,434 Bibles, 590,754 Testaments, and 585,583 Portions. The total issues from the organization of the Society in 1816 were 59,955,558 copies. The printing included 1,051,400 volumes printed in this city, and 702,028 volumes printed abroad. There were also 6,376 volumes imported into this country, and 138,270 volumes purchased abroad. The receipts were, from church collections, \$20,828; individual gifts, \$6,711; Auxiliary donations, \$31,994; legacies, \$159,916; interest, rents, etc., \$68,675; from sale of books and on purchase account, \$238,699, and for permanent investment \$12,121, making a total of \$538,945. The disbursements were \$527,250 (including some drafts outstanding), of which amount \$176,665 was for foreign work. The Society has invested funds, the income of which only can be used, to the amount of \$410,435, together with some special funds for providing Scriptures for the blind.

The translation revision work of the Society has been carried on in the Kusaian and Marshall Islands languages for the Pacific, Bulgarian, Kurdish, Laos and Siamese, Korean and Chinese, the last including the Union version of the Bible and several colloquials. There have been issued also 1,358 volumes in raised characters for the blind.

The greatest advance has been in the foreign work. The number of volumes sent from the Bible House was 12,859 more than in any previous year, and making certain deductions for figures which belonged really to the last report, the circulation in foreign lands was about 175,000 more than the average for the five preceding years. The special enlargement has been in Venezuela, Mexico, Austria, Japan and China. In China during the last three months the issues from Shanghai alone, aside from Peking, etc., were nearly 150,000, and in Japan there were during the first three months of 1895, 180,000 Portions in press. This has been accomplished chiefly through the constant, faithful work of the nearly 400 colporters, and other agents employed in the eleven agencies. These in order of formation are the Levant, La Plata, Japan, China, Brazil, Mexico, Persia, Cuba, Venezuela, Siam and Central America. Special interest has been aroused by the work among the soldiers in Japan, and the gift of a New Testament to the Empress Dowager of China. From Korea come also interesting items of increasing opportunities.

In this country twenty-one District Superintendents have been employed, and 116 auxiliaries have engaged in a canvass of their fields, visiting 516,798 families, of which 119,244 were found to be without the Bible.

RELIGIOUS NOTES.

A MAJORITY of the presbyteries of the Presbyterian Church favor the idea of Federation, and nearly a majority the plan as submitted by the General Assembly. The unqualified negative votes are not over 65 out of 224 presbyteries.

...The First Reformed Church in Brooklyn is rejoicing in the acceptance of a call to its pastorate by Dr. Joseph T. Duryea. For six years Dr. Duryea has been in Omaha, having gone there from his long pastorate at the Central Church in Boston, Mass. Before entering upon his duties he goes to visit his old friends in Boston.

...The American Board reports receipts during April amounting to \$63,858, against \$59,066 for April, 1894, the gain being in regular donations—\$39,369, instead of \$24,842.

All other departments show a falling off. The total receipts for eight months have been \$427,191, instead of \$441,387 for last year, a net loss of \$14,196. In the total, however, the donations show a gain of \$7,612, the loss being in other departments. The receipts for April included \$16,425 from churches and individuals, and \$22,109 from the Woman's Boards; for eight months, \$153,162 from churches and individuals, and \$115,132 from the Woman's Boards.

...The Executive Committee of the Church Temperance Society in this city has been investigating the question of violations of the excise law, and has submitted a report disapproving the Sunday opening of saloons in any form. In order that there may be no discrimination in favor of the rich they suggest that a law be passed prohibiting the sale of liquor over the bars of clubs and hotels on Sundays. Mr. Robert Graham, the Secretary, has been instructed to go to Europe and make special investigation of the Teetotalism of London, the coffee taverns of Manchester, Liverpool, etc., the cheap dining rooms of Vienna and Glasgow, and similar enterprises in other places.

...An interesting movement toward Sunday rest has been started in some cities of Italy. At Brescia a "Holy League" has been formed with the bishop's approval and a promise of forty days' indulgence to any one who says the prayer of the League with a view to have all sign a pledge to close shops and cease from working on all festive days. The Protestant minister said that he and his congregation would join the League if no indulgences were mentioned and it was evident that the pledge had reference to Sundays only. At the same time a liberal paper of the city took much the same ground, whereupon the bishop's paper attacked it as taking its inspiration from the Protestant minister's lecture. The full result is not yet evident. Another item of interest is that the Waldensians are having a remarkable revival of religious life all through their congregations, with almost daily meetings in many districts of their parishes. They are also thinking of revising their church constitution with a view to making it more suited to the enlarged conditions of the church and its opportunity for evangelization in Italy.

...The American Tract Society celebrated its seventieth anniversary last week. The review of the year shows 128 new publications, including 62 volumes, 66 issued at foreign mission stations and only 44 in the English language. The aggregate circulation of the seven periodicals was 3,805,100, including 1,615,000 copies of *Light and Life*. The number of colporters employed was 209 in 36 States and Territories and in Manitoba. They visited 131,633 families, finding 36,533 attending no church and 14,420 destitute of religious books. The total receipts in the Benevolent Department were \$133,943, including \$84,527 donations and legacies, and \$27,950 sales by colporters. The expenditures were \$123,107, including colportage \$26,131, foreign cash appropriations \$8,551, publications purchased \$32,799, district secretaries \$10,004, sundries \$20,604, special legacy reserved \$23,019. The Society has depositories in seven of the largest cities of the country, and reaches the wider field through the mails and the general book trade, as well as by colportage. During the seventy years the Society has issued 12,829 publications exclusive of periodicals, of which 4,825 were in the foreign field.

...The most popular and prosperous of German mission societies is that of Basel, which for half a century has sent out its men to all the corners of the Gentile world, either under its own auspices or under those of English and other societies. Dozens of its graduates are working among the immigrants in our Western States. The head of the mission school at Basel, St. Crischoa, is Dr. Oehler, the son of the famous Old Testament professor at Tübingen. The society has, during all these years, been conservative to the core, and its teachings have been unaffected by the ups and downs of critical thought on biblical subjects. Recently the chief theological teacher of the Institute, Pastor Kinzler, published a little work, in which some of the results of the critical biblical investigations of the day were accepted, the position taken being about the same as that of the late Delitzsch, or of Strack, of Berlin. Among other things it was claimed that the absolute inerrancy of the Scriptures could and should no longer be maintained. At once a bitter controversy arose among the conservative friends and supporters of the institution. Replies by Pastor Lerber, Dr. Christ and others were published, and a defense by Director Oehler. The Christians, especially of South Germany, are very much agitated over the subject, and efforts are being made to exclude teachings of this kind from the venerable landmark of Protestant pietism and orthodoxy.

...News to hand from the Russian provinces in Central Asia states that the Swedish missionaries and their assistants, lately established in Chinese Tartary, are pursuing their work unmolested, and this notwithstanding the prevailing excitement about the war. We have every reason to believe that this will prove a successful mission. The field has been hitherto untouched, and the Tart population possesses many characteristics which will make them peculiarly amenable to Christian teaching. It is to the credit of the British political agent in Kashgar and the Russian Consul that they unite in cordially recognizing the Swedish missionaries, and in letting it be known that they are under their protection. The Gospel of Matthew has been already translated into Kashgari, and Luke is well advanced toward completion. Letters from the Caucasus state that the Armenians on the Turkish frontier still continue in a disturbed state. The Governor of Erivan has had to take precautionary measures to prevent revolutionary agents from visiting the villages. The most careful watch is now kept on strangers visiting the Provinces of Kars and Erivan. Occasionally an impoverished Armenian comes in from the Bitlis or Van vilayet with the usual horrible tale of outrage and murder, and from village to village he goes with his story. If the Russians relaxed their watch there can be little doubt that the Armenians

would flock across the Turkish frontier to carry on a sort of guerrilla warfare against the Kurds and Turks. The excitement is intense all over the Caucasus. The Russian educational authorities in Tiflis are finding considerable opposition from the Armenians to the proposal to increase the hours of compulsory teaching of the Russian language. The Armenians see in this an attempt to Russinize them as the Poles have been Russianized, and they resent it. It is hardly probable, however, that they will long resist it; for the Russian authorities would simply order the closing of all Armenian schools until they submitted. The new Siberian Railway already promises a sufficient crop of scandals. It would seem as tho nothing could be accomplished in Russia without malversation of funds. Details are not forthcoming, but a Commission of Inquiry is believed to be on its way to Eastern Siberia to investigate grave charges against various highly placed officials who have had the administration of large sums of money.

...The American Sunday-School Union celebrated its Seventy-first Anniversary May 12th in the Flatbush Reformed Church, Brooklyn. Morris K. Jesup, the President, was prevented from presiding by illness, and his place was taken by Dr. C. L. Wells, pastor of the Church. Addresses were made by Dr. C. L. Wells, W. P. C. Rhoades and Edwin C. Rice of the Publication Department by William L. De Groff, the missionary of the Union from the Rocky Mountain District, and others. Dr. J. M. Crowell, the Secretary of the Society, read the annual report, which showed that during the last year 1,785 union Bible schools were established, representing 65,977 teachers and scholars; 2,334 schools were visited, which included 135,662 teachers and scholars; Bibles and testaments to the number of 14,213 were distributed; 10,697 conversions had taken place; Gospel literature to the amount of \$8,572.08 had been given to scholars in need; 719,000 copies of illustrated Gospel papers had been distributed to the inmates of hospitals, prisons, almshouses and reformatories, and 108 of the schools established by the union had grown into as many churches. Since the inception of the union, seventy years ago, 92,711 union Bible schools have been established, containing 548,056 teachers and 3,790,454 scholars. The union employs over 100 men, who work among the colored people of the South, going away from the centers of its population in search of persons who are unable to attend church or school.

...The celebration of the twenty-fifth anniversary of Dr. R. S. MacArthur's pastorate in Calvary Baptist Church, in this city, commenced last Sunday with special services, in which Dr. MacArthur was assisted by a number of fellow-ministers, including Drs. Thomas Arnoitge, J. B. Calvert and T. J. Morgan, the Rev. Henry C. Vedder and others. In his sermon he spoke of the growth of the church and the work accomplished during the last twenty-five years. He said that the church should have an endowment fund of at least \$150,000, to continue in the course of the work already begun, that the chapel at Sixty-eighth Street and the Boulevard needed many improvements, and expressed the hope that some one would at once start the gift for it with \$10,000. He also dwelt upon the work of the Baptist churches in the interest of the Christian faith, and said that Calvary was among the foremost in missionary and benevolent work at home and abroad, but called upon the rich men to remember the church generously, and not do as one Baptist layman had done, leave \$10,000,000 to his family and only \$10,000 to the Church. In the evening there was a memorial service, with an eloquent address by Dr. John Hall, who congratulated Dr. MacArthur on his long and successful pastorate, and the church on their privilege in having such a guide. The church was beautifully decorated with lilies, roses and palms. The exercises were continued through Monday and Tuesday.

...Significant of the trend of religious thought in the University circles of Germany are the replies received by the theological faculty at Bonn from the eight other Protestant faculties in Prussia, in answer to a circular letter asking whether in the opinion of these colleagues the addresses of Professors Meinhold and Grafe were contrary to the confessional status of the Church. It will be remembered that the former claimed that the whole patriarchal history of Israel was a myth, and the latter that the Lord's Supper was not originally established as a memorial of the death of Christ. With a sole exception of Greifswald, these faculties answered that such views were permissible within the Evangelical Church, and that to maintain them was not in conflict with the confessions. Greifswald, where such men as Zöckler and Cremer lecture, severely condemned the positions taken. In the meanwhile the Conservatives are bound to have teachers of their own. Pastor Bodelschwingh asks only the permission of the State for the establishment of a theological school independent of the State, offering to supply the funds himself. In Marburg, where the whole faculty has hitherto been of the radical type, the Government appointed a positive man, the son of Professor Cremer, of Greifswald, to a New Testament chair, and did so without asking the faculty there for the names of candidates—something contrary to nearly all precedence. Throughout this whole controversy the conservatives are the aggressive side. The liberals are decidedly on the defensive, and would only be too glad if they were left undisturbed. The *Umsturzvorlage*, now before the Parliament and the people, is also one of the developments of the aggressive conservative spirit, now so prominent a factor in German public thought and life. It aims at a control of all neological tendencies in State, society and Church. Naturally it has called forth the opposition of all liberally inclined elements, from the socialists and radicals on the one side, to those on the other who fear that the enactment of this law might curtail the freedom of scientific research and the liberties of the press. The Parliamentary Committee has adopted the law with modifications proposed by the Center, or Catholic, party and now it goes before the Parliament itself.

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Correspondence of THE INDEPENDENT.

C. C. McCABE, D.D., New York City,

The Rev. W. C. DEWEY, Mardin, Turkey,

The Rev. M. P. PARMELEE, M. D., Trebizond, Turkey,

The Rev. JULIUS SOPER, Hakodate, Japan,

A. D. HALL, D.D., Osaka, Japan,

The Rev. C. A. STANLEY, Tientsin, China.

The Rev. W. H. LINGLE, Canton, China,

W. D. POWELL, D.D., Toluca, Mexico,

The Rev. JAMES D. EATON, Chihuahua, Mexico,

The Rev. D. F. WATKINS, Mexico City, Mexico,

The Rev. IRVING W. CHAMON, Kusaie, The Pacific.

FIX THE DATE FOR A FORWARD MOVEMENT.

BY CHAPLAIN C. C. McCABE, D.D.,

Senior Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

THE time for argument is past, the time for action has come. Every follower of Jesus Christ must now be thoroughly convinced that it is the duty of the Church speedily to evangelize the world. What logical force may seem to be lacking to some minds in the arguments presented must be more than made up for by the logic of the facts of recent history. The arguments and the facts are all on one side now, and they speak mightily in favor of a speedy and irresistible advance all along the line. *Let us fix the date for it.* Let a council of war be called, attended by ministers and laymen of all denominations who shall not only fix the date, but be a committee of ways and means to furnish the "men and the money."

Abraham Lincoln once issued an order to the commander of every one of our great armies that, on a certain day, there should be a "forward movement." What a day it was! There was thunder all along the sky. There was victory everywhere.

The day is nigh at hand when the Christian Church shall no longer be content to "hold the forts"; but her victorious banners will be displayed on every battle-field between the gates of Hell and the gates of Heaven, in very presence of the powers of darkness and the powers of light.

Oh, that the glorious onset may come in our day! Christians of this generation, what can we do to bring it about? It will be a blessed and a joyful memory throughout the eternal years of the heavenly life to have had a part in it.

One year ago I was sitting in a Kansas Conference. The Bishop was calling the roll of the retired preachers—those not now in active service. He reached the name of Allen Buckner. The veteran stood up. He made a brief address to the Conference, and closed by saying: "I am now a wounded soldier and a superannuated preacher." I happened to know his army record and said: "Bishop Mallaheu, that man led the assault up Missionary Ridge thirty years ago." "Did he?" said the Bishop: "Give me your hand." The whole Conference rose. Tears fell like rain. Somebody struck up

"My country 'tis of thee
Sweet land of liberty."

The whole congregation pressed forward to grasp the veteran officer by the hand, who thirty years ago amid a rain of bullets and the hursting of shell, far up among the rocks of Missionary Ridge, had shouted to his soldiers, "Come on! come on!" That was the most desperate deed of the War. Grant, who was present and looking on said to Sheridan: "Did you order that charge?" "No," said Sheridan: "they are doing it themselves."

There are orders that go straight to the hearts of men unheard by mortal ears. The Lord of Hosts is still with us. He is the Commander-in-Chief. Some day, under divine orders, the Church of Jesus Christ will move out to take the world. Get ready for it.

Christians of this generation; what can we do to bring on this "united and irresistible" forward movement? Pray mightily. Depart from all iniquity. Give up everything that hinders you from doing your best for Christ. Give up your worldliness. Let the theater, the ballroom, the card table get on without you for a period, while you, on hended knee, ask Jesus the Christ the question: "How can I make my life count most for thee, blessed Lord and Master?" He will answer that question. Don't be afraid

to hear the answer; accept it with all its possible consequences.

The great revival of 1857 began under an upturned skull on the seacoast of Scotland, where a little company of boys held a prayer-meeting, pleading for a blessing upon their own souls. They got it, and the little village caught the overflow. The holy fire spread through Scotland, down into England, across to Ireland, and then it leaped the waves of the Atlantic, struck our shores, and stayed not in its mighty sweep till the whole nation felt the electric thrill of that little prayer-meeting on the coast of Scotland.

Out of that revival came the Young Men's Christian Association, with its 250,000 young men, banded together for Christian work. This revival prepared us for the great war. That baptism of fire got us ready for the baptism of blood. It was the inspiring cause of the Christian Commission, with its message of love, mercy and hope to millions of soldiers in the field.

Pray and work and give. These are shining privileges. Don't call them duties only, call them privileges, part of "the largess" of the kingdom of Heaven. Every Christian I talk with, who is accustomed to victorious pleading at the Mercy Seat, tells me that something great is going to happen.

These "mountain-top Christians" are always the first to catch the gleams of the coming day. They tell us something wonderful is about to come to pass. Believe it. Think it. Express it. Deny yourself first, and let us answer all the cavils of infidels, and sneers of enemies, and pessimistic doubts of half-awake Christians, and taunts of devils, by world-wide victories, fairly won. Then shall we interpret in the clear light of history what we now dimly understand as prophecy—the words of John of Patmos:

"I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God shall be with them and be their God."

NEW YORK CITY.

TURKEY.

A STATEMENT BY THE EVANGELICAL ALLIANCE.

IN view of the aggravated situation of the Christian population of the Turkish Empire, illustrated so forcibly by the massacres in the Sassun region of Eastern Turkey, the arrests of innocent persons in other sections, and the general reign of terror throughout the land, the Council of the Evangelical Alliance in London presented, last January, to the Foreign Department of the English Government, an earnest appeal for intervention in behalf of the oppressed Christians. Lord Kimberley received the appeal and applied to Sir Philip Currie, the British Ambassador at Constantinople, for a statement as to the condition of the people. He in turn called upon the local committee of the Alliance, and they have recently presented to him a paper covering very fully the general situation, especially as it relates to the observance or non-observance by the Turkish Government of the Imperial edict, the Hatti Humayoun of 1856. In the letter accompanying the statement the Rev. H. O. Dwight, the Secretary of the local Committee of five British and three American members, states that they have taken as a basis the "letter of the charter itself, together with an official statement of the obligations assumed in it by the Ottoman Government, and of the progress made in its execution ten years after its promulgation." In making the statement the committee say also that they "have been controlled by no prejudice of hostility to the Ottoman Government nor by any desire to make an indictment against it." Rather as well wishers to the Empire, seeing what they believe to be a fatal error of policy, they "point out its tendency, in the hope that it may not yet be too late, by a return to first principles, to avert its disastrous results."

The statement is too long to print entire, but the following gives the most essential portions:

ON DEVIATIONS FROM THE HATTI HUMAYOUN OF 1856.

The Hatti Humayoun of 1856 was a charter of liberty and equality to the Christians of Turkey. Fuad Pasha the Minister of Foreign Affairs, ten years after the issue of this charter, reviewed the progress made in its execution. He gave the following just characterization of the Non-Mohammedans in Turkey before its issue and of the aim of the document itself.

"The subjects of the Sultan were divided into two classes, separated one from another by a prejudice apparently invincible; a ruling class represented by the Mohammedans and an inferior class, entirely subordinated to the authority of the first and represented by the non-Mohammedan population." (See Fuad Pasha's circular of May 15th, 1867, found in "Legislation Ottomane," vol. ii, p. 24.)

The aim of the Hatti Humayoun he describes to be the carrying into effect of the principle of equality between the Mussulman and the non-Mussulman population of the Empire.

Any discussion of the rights now enjoyed by Christians in Turkey would be unjust which did not make due acknowledgment of the great improvements produced under the Hatti Humayoun. The organization of the country under the Vilayet system, with administrative councils composed of Moslems and non-Moslems; the codes of civil and criminal law; the organization of the judiciary with non-Moslems by the side of Moslems on the bench; the improved condition of the police and the gendarmerie, and the erection of municipal governments for the cities and towns, are all fruits of this charter whose value is, perhaps, too often underestimated.

Yet there are portions of the wide field covered by the

Hatti Humayoun which cannot be contemplated with satisfaction by any well-wisher of the Turkish Empire. The object is to point out some deviations in practice from the requirements of this document which have become prominent since the Russian war of 1878.

A.—GENERAL DISABILITIES DUE TO RELIGIOUS BELIEF.

Since 1880 a tendency has been observed to disregard several principles and provisions of the Hatti Humayoun which were designed in a general way to prevent religious belief from bringing civic inequality or disability upon the followers of any creed.

1. Fnad Pasha, in his circular above referred to, pointed out in 1867 that "the principle of admissibility of the subjects of the Sultan without distinction of religion to all public employments . . . has been put in practice." But since the year 1881, when the Christians in high administrative office were dismissed from several Asiatic provinces, the tendency has been increasingly marked to displace Christians by Moslems in responsible posts in every department of Government in Asiatic Turkey. At Constantinople, also, in that department of the Council of State to which the administration of the Interior especially belongs, the whole membership, with one exception, is Mohammedan. Yet measures affecting the vital interests of the Christian populations are taken there every day. This single Christian member of the Interior section of the Council of State formerly occupied an important post in the foreign office now held by a Moslem. The High Council of the Ministry of Public Instruction, which is especially directed by the Hatti Humayoun to be a mixed council, contains but one non-Moslem member, altho it decides upon the interests of all Christian schools in the country. The Superior Council of Censorship at the same Ministry has also an insignificant proportion of non-Mosulman members. Altho the greatest number of Christian books published in Turkey are brought out by Protestant publishing houses, and altho the proportion of readers of books is far greater in the Protestant community than in any other, there is no Protestant in this Council [nor in fact on any high council or other responsible position under Government]. Yet it is this overwhelmingly Mohammedan body, which modifies or prohibits the religious books which the Christians of Turkey desire to publish or to use for their own people.

This was not the case twenty years ago, and it is in direct opposition to the Hatti Humayoun.

2. Another result claimed to have been secured by the Hatti Humayoun is that "torture and corporal punishment, other than that laid down by the penal code, are entirely unknown in Turkey." Yet information which has come into our hands incidentally from many different sources respecting the Angora trials of 1893 and the Yozgat trials of 1894, make it impossible to deny that torture of the most inhuman character was extensively used in order to force men to testify according to the order of the officials. One such attempt to obtain support to a statement prepared beforehand, but without the least foundation, was the subject of remonstrance by the United States Legation to the Sublime Porte in 1893. In this case an Armenian at Marsovan was flogged until his back was raw flesh to force him to sign a declaration that certain Americans were plotting with Armenian insurrectionists.

3. Another point of reform referred to by Fuad Pasha as accomplished by the Hatti Humayoun is "the measures taken to prohibit the use of every injurious epithet drawn from differences of race and religion."

But the ground gained in this respect under the Hatti Humayoun has been more than lost during the last five years. Throughout Asiatic Turkey both officers of Government and private individuals among the Mohammedans abuse the Christians continually by calling them "misbelievers," and by remarks concerning their religion, which if used by Christians concerning Islamism, would bring instant and severe punishment upon the offender. Among prominent instances of this abuse may be mentioned the action of the President of the Special Court held for the trial of Armenians at Yozgat, in the summer of 1894, who habitually and grossly abused in this way Christians brought before him. Also may be mentioned the action of Saad ed Din Pasha, the present military Governor of Nicomedia, who on the thirtieth of December, 1894, ordered a leading Christian merchant of that place to open his shop for business on Sunday. On receiving answer that he could not open his shop because his religion requires him to refrain from trade on Sunday, this officer publicly and abominably reviled a religion which teaches men such things. He then struck the merchant in the face and tried by fierce threats to compel him "to obey the orders of an officer of the Sultan."

Twenty years ago such cases would have been punished as a violation of the rights conferred by the Hatti Humayoun. But in one case, when the question was raised of making complaint against the police officer, a leading Protestant, long in intimate relations with Government officials, declared that the practice of reviling the Christian religion is so universal and so constant in official circles that it was useless to complain of it.

4. Another of the points specially covered by the Hatti Humayoun is security of property. Before 1856, to quote the words of Fnad Pasha, "the liberty, the honor and the property of Christians were exposed to the dangers and abuses of a traditional social organization in which even the execution of the laws was subordinated to the sovereign will of the civil and ecclesiastical depositaries of authority."

After the issue of that charter, progress was made in repressing robbery and outrage in the eastern provinces of the Empire. But since 1890 there has been a distinct change. "Harrying" is the only word which properly expresses the treatment of the Armenian Christian peasants since 1890 in the districts of Mûsh and Bitlis in the province of Bitlis, and of Khnos, Boulauyk and Passin in the province of Erzurum, and of the Nestorian Christians in the district of Jeziré in the province of Diarhekir and in the district of Hakkiari in the province of Van.

The toleration of the outrages committed by the Kurds is simply a restoration of the régime of the period before the issue of the Hatti Humayoun. For we have yet to learn of any extended or serious attempt by Government to punish aggressions upon the lives and property of its Christian subjects in these important provinces. Had the plan been officially adopted to wage an indirect war upon the Christians by crushing them, by reducing them to poverty, and by clearing them off from the face of the ground in order to replace them by a Mohammedan population, the means could not have been more effectually chosen, nor the object more steadily pursued.

B.—AGGRESSIONS UPON SPECIFIC RELIGIOUS LIBERTY.

5. In respect to the public exercise of the rites of religion by Christians the Hatti Humayoun made important changes, putting Christians on a level with Mohammedans in recognized liberty to worship. Before 1856 Christians had been allowed by favor only to worship in places other than churches set apart by imperial firman. It will be remembered that the right of Europeans in Turkey to "read the Testament in their abodes" was once deemed a matter for stipulation in treaties. By the Hatti Humayoun, while the construction of churches was expressly reserved, as a favor, for authorization by imperial firman, liberty of worship was assured to all as a right. Fnad Pasha referred to this perfect liberty of public worship with just satisfaction. This liberty continued to be enjoyed by Christians throughout the country during the thirty-five years from 1856 to 1891. In 1891 the Sublime Porte questioned for the first time officially the right of Christians to meet for worship in their private houses. In January, 1892, an imperial edict was issued which fuses the case of worship, regulating which there is no law, with that of schools, the regulation of which is reserved by law, and which decrees the suppression of worship and schools not formally authorized, and found to be without permits after a stipulated delay.

An objection being made to this decree, the reply was made by the Sublime Porte that the measure was a technical bringing under regular forms of existing places of worship, and that permits would be issued promptly on application. In fact, permits by the local authorities were issued to the larger part of such applications for authorization to continue worship in private houses. But in 1894 the question having come up again through the suppression of Protestant worship in some places in Asiatic Turkey, the Sublime Porte declared that the edict in question applies to the holding of worship the rules which have always been applied to the construction of churches—namely, the rule which requires specific authorization by imperial firman. Thus the Sublime Porte has formally announced its return to the régime in vogue before the Hatti Humayoun was issued. As a Turkish provincial official has explained the attitude of the Government, "Every place where a Christian says his prayers is reckoned as a church, and a church cannot exist without an imperial firman." At this moment congregations of from 150 to 300 Protestants are prohibited from worship in places which have been recognized as their meeting houses during from ten to twenty years.

6. The Hatti Humayoun declared, in reference to the schools of Christians, that the various communities are authorized to open schools. Any one reading this article in the original Turkish, will see at a glance that it does not contemplate the submission to the Turkish authorities of any question of expediency or of the right to open schools. And Fnad Pasha in his circular says: "In regard to schools created and directed by the communities, the most absolute liberty is left to them by the Imperial Government, which never intervenes save to prevent, in case of necessity, the confiding of the direction of these schools to persons whose principles are notoriously hostile to the authority of the Imperial Government, or contrary to public order."

This liberty was fully enjoyed by the various Christian communities during the twenty-eight years, from 1856 to 1884. But in Syria, in 1882, and generally in 1884, the Government suddenly commenced to suppress Christian schools on the ground of "lack of conformity to the school law of 1880." On examination it was found that in the center of this law, preceded and followed by matter relating solely to the organization of a Government system of schools, there was a single paragraph touching schools not under Government patronage. This paragraph says that permits for "private schools" are granted on submission of the course of study, the books used and the diplomas of the teachers to the approval of the local authorities. This paragraph had been held in abeyance for fifteen years, and was absolutely unknown to Christians until some thirty schools were closed in Syria in 1892, for disobedience to it.

On the general application of this paragraph to the Christian schools of the Empire in 1884, negotiations took place which led in 1886 to a declaration by the Minister of Public Instruction that existing Christian schools would not be molested on submission to control in the three points mentioned. The schools generally throughout the country submitted to the control. But the authorities uniformly said that they had no orders to give permits to any but new schools. Three years later some schools, altho recognized in this way, were closed for lack of permits. Fresh negotiations followed, and the declaration of the Minister of Public Instruction was confirmed by Vezirial order in 1889. Nevertheless, in 1892 the edict referred to in the last section was issued, which ordered the closure of all the schools and places of worship which did not obtain formal permits within a specified time, it being left to the will of the officials to issue or to refuse the permits requested. The permits were issued in the majority of cases, and by the local authorities for existing schools. But, in 1893, it began to be claimed that the permits required by the edict were not those issued by the Department of Public Instruction, but an imperial firman, and in 1894 the claim that a school cannot exist without an imperial firman was officially adopted by the Sublime Porte, as stated in the

last section in referring to the case of worship. Meanwhile a series of stringent orders has been issued from the Porte laying heavy penalties upon officials who neglect to close schools which are without permits; commanding that teachers refrain from having addresses made to the scholars or from having essays read by scholars at public school festivals unless the addresses or the essays are first submitted to the approval of the authorities; directing that the repair of private houses occupied by authorized Christian schools be prevented unless authorized by order from Constantinople; and requiring the prohibition of purchases of houses or building lots by English, American and French subjects (the most of foreign schools in Turkey belong to these nationalities) unless in each case a bond is obtained from the purchaser promising that the buildings shall be razed to the ground should worship or schools be at any time established in them. By such means the provincial authorities have been filled with the idea that the Ottoman Government is hostile to the educational institutions of Christians. This idea they exhibit in their language and general bearing toward such educational institutions. For instance, an imperial decree issued in 1894 requires all Christian schools to give serious instruction in the Turkish language. Immediately the local officials of the province of Damascus notified their village Christians that their schools will be closed if they do not at once provide instruction in the Turkish language. But Turkish is not known at all in that Arabic speaking region, and it is entirely beyond the ability of a village community to import teachers of language from other provinces. In the province of Bitlis, on the issue of the decree, the schools of the Armenians were instantly prohibited from teaching sciences of any kind unless they would teach them in the Turkish language. And the schools were actually forced to cease giving lessons, except in reading and writing, because neither teachers nor scholars know the Turkish language.

7. The censorship of the press and of books introduced from abroad, nominally and legitimately relates to the suppression of what is politically and morally bad. But an extension has been recently given to this admitted principle, which makes the censorship embrace the essentials of all culture among Christians. Three different laws regulating the publication and sale of books in Turkey have been issued in twenty years, each one more stringent than its predecessor. The last law, issued in January, 1895, gives a list of prohibited subjects so broad that under it officials may exclude, if they desire, all Christian literature. It requires censors to reject a book if they find in it a single sentence which appears to them of doubtful meaning, and it fixes severe penalties upon the importation, sale, distribution or even the transportation of any book which has not received the approval of the censors, applying these penalties not only to the case of dealers in books, but to private owners of books. When it is added that the censor who examines books imported from abroad has to give a written declaration that he accepts responsibility for the consequences of authorizing a given book, and that therefore he rarely dares to commit himself by certifying in writing that he has passed a book with approval, the possibilities of this law become apparent. The case has arisen during 1893 and 1894 again and again, where Christians have been severely punished for being in possession of technically unauthorized books. In one case in a village of Mûsh, in the province of Bitlis, a man was punished, in 1893, for owning a Bible published before the time when the official authorization was ordered to be printed upon the title-page of every book. It was technically an "unauthorized" book, altho shown to be identical with "authorized" Bibles.

8-10. It has become a usual thing for travelers to be stripped of their books at any guard station in the interior of Turkey. The fact of authorization, printed on the title-page in Turkish makes no difference. The book must be sent to the headquarters of the province, perhaps a hundred miles away, for examination. The same cases operate to destroy the book trade, as set forth in an "Appeal," issued in 1891 by the representatives of six British and American Bible and Missionary Societies convened at Constantinople, with a list of illustrations which would make a document of formidable dimensions. In order to understand this it must be remembered that the censorship of the press at Constantinople is divided into two sections: that of the newspaper press, which depends directly upon the Ministry of the Interior, and that of the book press, which is under the council of censorship at the Ministry of Public Instruction. Under the new press law this council is placed also under the control of the Ministry of the Interior. The superior censors of Christian books are all Moslems. The subordinate readers have hitherto been Christians, but latterly Moslems have been assigned to this work also, to revise the recommendations of the Christian readers.

The censorship of foreign religious and literary works is so stringent as to deprive the Christian in Turkey of the ordinary means of keeping in touch with the advancement of knowledge among his co-religionists abroad. Such classics of English literature, for instance, as Shakespeare, Byron, Milton, Scott, are refused authorization. So with the higher literature of any language. No standard history, no encyclopedia, no treatise on metaphysics of any extended character, no full and extended theology or commentary on the Bible, can pass the censorship for introduction into the interior of Turkey.

The censorship of books published within the Empire is still more rigorous, no longer professing to confine itself to politics or to polemics in religion, but taking hold of and mutilating hooks designed for the religious instruction and encouragement of Christians, even when printed, not in the Arabic letters that Moslems use, but in the Christian alphabets, which no Mohammedan can read. The quotation of texts of Scripture in newspapers is commonly prohibited, either on the plea that the texts are not suitable for the common people, or because they contain words which are forbidden, and cannot be altered by the publisher because they are the words

of the Bible. For instance, a text which alludes to rising from the dead may not be used because the verb "to rise" in some other context might mean something else. Any passage from the Bible is prohibited which contains any of the following words: persecution, courage, liberty, strength, rights, union, equality, star [in astronomy one has to use the word "luminary" instead], king, palace, arms, bloodshed, tyranny, hero, etc. In fact, these words are prohibited in religious articles in any context whatever. A Christian religious newspaper may not place before its readers a hymn or other poetry, and from the hymn books used in Christian worship many of the grand old hymns of the Church have been expunged, and the suppression sustained after appeal to the highest authority of the Porte. A Christian writer, addressing Christians who know only Turkish in the Turkish language, is constantly forbidden to use words of purely religious significance, which are the words used in the Bible and the only ones known to the people to express a given idea, because the idea is held by the censor to belong to Mohammedanism alone. Of such are "the guiding grace of God," forbidden, because Moslems do not admit that Christians can have this grace; "good news," the literal translation used in the Bible of the Greek word *Evangelion*, commonly rendered in English as the gospel. The use of this word is prohibited because Moslems do not admit that the Gospel of Jesus Christ is "good news." "Apostle" [resoul], a word found in everyday Turkish law in its sense of messenger. It is prohibited in the Christian newspaper press because it implies that the Apostles of Jesus Christ were sent of God, which Moslems deny. The same prohibition, for Mohammedan religious reasons, lies upon the use in Christian religious books or religious newspapers of references to our Savior as "the Savior of the world," or to his shedding his blood for the cleansing from sin.

11. But aside from these interferences the censors refuse to allow certain subjects of religious discourse to be presented to Christians. Thus the virtues of manliness, of moral courage, or resignation under affliction, of hope in God under adversity, are all subjects concerning which Christian religious books may not speak to Christians. The same is true of exhortations to benevolence, of practical suggestions to Christians as to means of copying Jesus Christ in doing good to others, of suggestions of Christian evangelistic work among the ignorant and degraded of the Christian communities, and of reference to Christian missions and their operations in other parts of the world.

12. Besides all this, Protestant ministers are molested in their services when they preach upon these normal themes of their religion. The Protestant pastor of Yozgat was expelled from the place for no other offense. The Protestant pastor of Sungurlu was compelled to leave that town for preaching on the resurrection from the dead.

13. It is often said that these restrictions upon the rights of individuals in Turkey are not peculiar to Non-Mussulman subjects of the Sultan, and that, therefore, these restrictions are unfairly made a cause of special complaint. But this is due to a superficial view of the case. Many of the deviations from the *Hatti Humayoun* appear to be of general application, because Christians are not specifically named in the decrees by which innovations are introduced. The decrees none the less burden Christians alone, or at best chiefly; being directed against rights which Moslems do not seek or need to have protected because the laws of the country are framed from a Mussulman standpoint and are committed for execution to Mussulmans. One illustration will suffice. In 1886, a book called the "*Mudafaa*," and in 1892, another called "*Resaletnamide*," were published at Constantinople. Both of these books were full of the most scurrilous attacks on Christianity and of the most contemptuous epithets applied to those who profess that religion. The authors of those works were decorated by H. I. M., the Sultan, and many efforts were made to give the books the widest possible circulation. Since that time, especially in 1892 and 1893, the Turkish newspapers of the capital have contained articles after article which have poured opprobrium upon the Christian religion. These articles have been published with the approval of a censorship that by law must decide beforehand whether an article may be published. But at the same time Christians have been rigorously prohibited from making in Turkish any answer to statements maliciously false concerning Christianity by which these works have sought to excite the contempt and hatred of the Mohammedan populace toward their Christian neighbors.

14. To review the case: We find an increasing stringency in Turkey directed against Christian education, an increasing tendency to hinder Christian worship, an increasing hostility to the use of books by the Christians of Turkey, which results in actually crippling the intellectual powers of men who would carry their culture along the lines of the best thought of Christendom. We find an increasing vigilance to prevent Christians from exercising the injunctions of their religion in practical benevolence and beneficence among their own people. And in these later years we find this tendency reaching a climax of intensity in the rough hands laid upon the exposition of the Christian faith in a way to prevent Christians from learning the full value of their religion and to prevent the Christian religion from producing its full fruit among its followers. In answer to inquiry as to the meaning of this rapid trend of different lines of policy converging to one point, we are told that the trouble is that Christianity tends to make men grow into a better manhood. This statement is made in various forms of paraphrase by officials of all grades, from Bagdad to the Bosphorus, and in answer to all objections to the closing of schools, to the suppression of worship, to the restrictions put upon the use of books, to the elision of words and subjects from manuscripts in the press, and to the silencing of Christian ministers. To this declaration we make answer that the deliberate purpose of the Founder of Christianity and of the religion which he taught is the purpose to take the debased and ignorant, and to make them men, self-controlled, honest and useful. We make answer that the purpose to elevate man is not a

disloyal or seditious purpose, and we make answer that any far reaching scheme to restrain Christianity from accomplishing its full fruit in purifying and quickening the life of its followers, is war upon the Christian religion itself.

Whatever the reasons that have led to the annulment or disregard of so important parts of the *Hatti Humayoun*, the reasons of interest to the Ottoman State exist to-day for its full enforcement, which existed at the close of the Crimean War, and it is a return to the letter of that document which we would urge with all the force in our power.

Constantinople.

GOVERNMENT HOSTILITY.

BY THE REV. W. C. DEWEY,
Missionary of the American Board.

WE are so far away from the scene of the recent disturbances (and withal being outside the borders of Armenia) that we have been scarcely affected here, tho there are tokens of increasing hostility on the part of the powers that be toward the Christians and toward the foreign missionaries. The Protestant community has its rooms for schools above the chapel. The floor got to be so had in the boys' school that the room was unusable. The community decided to pave it; and, according to regulations, applied for permission. Passing over petty annoyances in the course of the negotiations, which seem explicable only on the supposition of deliberate purpose to hinder and delay as much as possible, I will only mention that the application was finally refused on the ground that the school has no firman. The room is a schoolroom, occupied by a school that has official recognition, and, besides that, the church has been trying these twenty years past to secure official recognition for its house of worship!

Recently the local government decided to open a drug store—in the interests of the people that they might get good drugs at a reasonable price (!)—and to close up other establishments in the city. I understand there is a law authorizing this to be done, but one of the conditions is that the municipal store shall start off with not less than £200 worth of drugs. I understand, too, that a druggist having a diploma from Constantinople cannot be interfered with. The stock on which the municipality started was less than £30! Our doctor's apothecary has no Constantinople diploma, and was shut up, and finally notice was served on the doctor not to dispense drugs. He told his patients they must take the prescriptions to the municipality drug store. On doing so they found they could not get them filled, perhaps not a quarter of the drugs named in the prescription being in stock! Quite a storm was raised. Effendis coming to the doctor were surprised to find themselves treated just as the poor people, and all their solicitations for *Khatir* (special consideration) unavailing. Some went to the chief of the municipality, hoping to get permission in extreme cases for the doctor to issue to them; but they were angrily dismissed with insults. I am informed that petitions are being actively circulated and generally signed, asking for a withdrawal of the order against the doctor. At present he issues medicine to no one except the patients in hospital.

Mardin.

THE CHAPEL AT ORDÛ.

BY THE REV. M. P. PARMELEE, M.D.,
Missionary of the American Board.

The chapel question at Ordû has at last reached what we trust will prove a final solution. The Government allowed the petition of the Protestants that the building be used for schools, at the same time giving the opposing Greeks the privilege of buying it, paying its full price. The Greeks agreed to buy it on condition that the Protestants were removed from the town. As this was an impossible condition the Protestants were authorized to open their schools. The local governor called the chief Greeks and enjoined them to restrain their people from any act of lawlessness. Nevertheless, as soon as the Greeks saw that the schools were about to be opened, a rabble, composed mostly of women and boys, attacked the building. As the entire Greek community was obviously behind this demonstration, the local governor did not wish to interfere by force until he was in a position to put down any possible rising. He, therefore, telegraphed this place for assistance, and a large police force was sent, with the Prosecutor-General and the Chief of Police of the province. Not until this force arrived, two full days intervening, did the stoning cease. Meanwhile the rioters had succeeded in breaking in the iron door, and threatening the lives of the Bible reader and her companion, had smashed and destroyed everything they could lay hands on. The poor Bible reader, fainting from anxiety and fright, was carried from the building in an unconscious state. Fortunately she seems to have received no permanent injury.

As soon as the Greeks saw the formidable preparations to put down the rioting, all was quiet at once. The chief Greeks were then called again, and the alternative given them of repairing damages and permitting the opening of the schools, of purchasing as before, or otherwise they must pay 150 liras (\$660) damages, and the Government would purchase the building. After various attempts at delay, asking to refer the question to Constantinople, the firm attitude of the authorities at last forced the Greeks to a decision, and they agreed to pay the 150 liras. The Government has now bought the building, paying 600 liras (\$2,640) in installments spread over a year.

This money will not more than half cover the expense of purchasing new ground, putting up walls, and building church and schoolhouse. Promptness is also necessary. The Greeks, tho discomfited, are still active in efforts to stop the work of building. It is important to push operations while the present governors at Trebizond and Ordû continue in office. Their firm and friendly course entitles them to our gratitude and confidence.

The people, too, after their two years and more without

a place for schools and worship, should now be provided for as soon as possible. Their trials have not weakened them—they are even increased in numbers, and the zeal and energy with which they begin the new work, giving freely of their limited means, and digging and bringing stone and mortar for the new foundations—are striking to behold. But they need help in this emergency—at least a thousand dollars—and we trust kind friends will assist, so that the work need not be delayed for lack of funds.

Trebizond,

JAPAN.

STATISTICS OF MISSIONS IN JAPAN.

BY THE REV. JULIUS SOPER,
Missionary of the Methodist Episcopal Church.

THE Statistics of Missions in Japan, for the year 1894 have just been published by the Rev. H. Loomis, Agent of the American Bible Society for Japan. I herewith give a comparative table—for 1892 and 1894. I give the summary of Protestant Missions according to family groups:

	1892.	1894.	Increase.
Presbyterian.....	11,190	11,126	*64
Congregational.....	10,760	11,079	319
Methodist.....	7,089	7,536	447
Episcopal.....	4,366	6,257	1,891
Baptist.....	1,761	2,146	385
Other Missions.....	368	1,091	723
Total.....	35,534	39,249	3,706
Roman Catholic (adherents).....	44,812	49,280	4,468
Russo-Greek.....	29,325	22,000	1,675
Total.....	100,671	110,520	9,849

* Decrease.

The "Other Missions" are respectively: "Independent, 572; German-Swiss, 208; Universalist, 149; Scandinavian, 84; Friends, 61; Lutheran, 23; making a total of 1,096, as indicated above.

Contributions by the Protestant Churches, for 1894, as follows:

Presbyterian.....	Yen 24,697 20
Congregational.....	" 23,204 18
Methodist.....	" 15,887 15
Episcopal.....	" 5,621 09
Baptist.....	" 2,008 45
Other Missions.....	" 799 66
Total.....	Yen 72,217 73
Contributions for 1892.....	" 63,337 99
Increase over 1892.....	Yen 8,879 74

There are at least two surprises in these statistics: 1, the decrease of the affiliated Presbyterian bodies, and, 2, the large increase (comparatively) of the affiliated Episcopal bodies. One thing, however, needs to be said about the "Episcopal" statistics. I find, on inquiry, that they (at least, the Mission of the Church Missionary Society does) report all baptized persons—children as well as adults. And I also find, in the "3,201" given for the C. M. S. Mission, that 400 "Ainu" in the Hokkaido, the aborigines of Japan, are included. Nearly all these "Ainu" have been baptized during the past two years.

A few words more. In a letter just received (after I began at these statistics) from a friend in the United States, is the following: "De Forest writes discouragingly in THE INDEPENDENT: do you agree with him?" My answer is, in some things I do, in some things I do not. The two most independent Christian bodies in Japan—those which have broken away ecclesiastically, not financially, from the "home" Churches—are the Presbyterian and Congregational. They have their own synods and conferences: they have formulated their own creeds, rules and regulations. Now, according to Dr. De Forest's reasoning, these two bodies ought to show the largest gains. If the foregoing statistics correctly represent the facts, this has not been the case the past two years. The Episcopalians have made the largest gains—those missions most governed by "foreign" bishops.

The real secret of the present state of affairs, even admitting it is as bad as pictured, lies deeper than many are willing to think. In my opinion, it is largely due to the character of much of the Christian teaching and preaching the past five or six years. There has been too much philosophizing, moralizing and apologizing in the pulpits, and too much discussion of the "Higher Criticism" and kindred subjects in the Christian newspapers—all resulting in "toning down" the cardinal doctrines of Christianity and weakening direct and earnest evangelistic effort.

The historical and logical development of the present state of affairs is as follows: (1) The revival of Buddhism, and the rise of the *ultra*, if not morbid, nationalistic spirit—making it more difficult to work among the people; (2) the "Unitarian" movement, especially as represented by the "Liberalism" of the German-Swiss mission, and the teachings of the "New Theology" in some quarters, thus inoculating many of the churches, and cooling the ardor and paralyzing the faith of not a few; and (3) the consequent growth of "rationalistic" views of sin and the Atonement, and of more or less looseness of religious faith and life. These have had far more to do with bringing about the present state of affairs than the hatred of "sect," the dislike of receiving financial aid from abroad, or even the unwillingness to work and co-operate with "foreign" missionaries.

Hakodate.

ENCOURAGEMENTS.

BY A. D. HAIL, D.D.,
Missionary of the Cumberland Presbyterian Church.

The work of the Japan Mission of this Church lies almost wholly within the Yamato Peninsula, of Central Japan, and contains a registered citizenship of 5,375,201. Of this number 1,143,940 are to be found in nine cities with popu-

The Armenian Relief Association.

OFFICE: MAIL AND EXPRESS BUILDING.

J. BLEECKER MILLER, Chairman Executive Committee, 37 Liberty Street.

NICHOLAS R. MERSEREAU,
SECRETARY,
77 BROAD STREET.

CHARLES H. STOUT,
TREASURER,
NATIONAL BANK OF THE REPUBLIC.

HERANT MESROB KIRETCHJIAN,
GENERAL SECRETARY,
76 MADISON AVENUE.

BULLETIN.

NEW YORK, OCTOBER 1, 1895.

No. 1.

FOR ARMENIA.

"I shall not attempt to lead you into that dreadful field, but I make this appeal to you: I hope that every one of you will, for himself and for herself, endeavor, in such degree as your position may allow you, to acquire some acquaintance with them—because I know that when I say that a case of this kind puts exaggeration out of the question I am making a very broad assertion, which would, in most cases, be violent; which would, in all ordinary circumstances, be unwarrantable; but those who will go through the process I have described, or even a limited portion of that process, will find that the words are not too strong for the occasion."

—Gladstone, at Chester meeting, August 6, 1895.

The first number of the ARMENIAN RELIEF BULLETIN contains a report of the meeting at which the Association was organized. The uncontroverted evidence regarding the condition of Armenia as presented at that meeting and given here in full, claims the earnest attention of all.

At The Church Club.

Minutes of a Meeting of members of The Church Club, held at the rooms of the Club, No. 146 Fifth Avenue, on Tuesday, September 3, 1895.

The President of the Club, Mr. Ludlow Ogden, called the members to order, and, after stating that the meeting was an informal one, to consider the condition of Armenia, he requested Mr. J. Bleecker Miller, chairman of a committee appointed in November last to consider the Armenian question, to take the chair.

Mr. Miller, on taking the chair, stated that the committee of which he had been appointed chairman in 1894 had not reported to the Club for the reason that, owing to the suppression of the official report and the refusal of Turkey to permit Europeans to visit the district of Sassoun up to a very recent period, the evidence had not been of such convincing character as would seem to justify an appeal to the Club to take action in the matter, but that now only too ample proof was at hand. As the next meeting of the Club would not be held until the end of October, and there seemed such great need for immediate action, this informal meeting had been called to see if something could not be done at once towards

arousing public interest for the suffering Armenians. Mr. Miller continued as follows :

Mr. Miller's Address.

The evidence of this suffering is, in brief, as follows: We have, first of all, the book entitled "The Armenian Crisis in Turkey. The Massacre of 1894, Its Antecedents and Significance," by Frederick Davis Greene, M. A., for several years a resident in Armenia, attached as a missionary to the American Board at Van; the book has an introduction by the Rev. Josiah Strong, D. D., and is published by G. P. Putnam's Sons; it contains a number of anonymous letters, written by American citizens who have spent from six to thirty years in Eastern Turkey, whose names are not given for the reason that their personal safety would be at once endangered. The authenticity of these letters is, however, certified to by the Governor of Massachusetts, William Lloyd Garrison, H. M. Jewett (brother of the present U. S. Consul at Sivas) Francis E. Clark (President of the United Society of Christian Endeavor) and many others, and has been amply verified by the statements of W. W. Howard, Esq., the only American correspondent who has penetrated to Van, and also by the statements by Mr. Vartan Dilloyan, present here tonight, the only man in America who escaped from those awful massacres. One of these letters is as follows :

Quotations from Mr. Greene's Book.

"No. 7.

"[The following extract is from a personal letter written by one whose name would be immediately recognized by every reader were we at liberty to make public use of it. The writer is a person of broad influence; but for the present, owing to facts which we are not at liberty to relate, he cannot take a public stand. He will probably be heard from yet.]

"F——, November 10, 1894.

"The massacre which took place a few weeks ago—I do not know the exact date—occurred in the district of Talvoreeg which lies between Moosh and Diarbekir. It is an Armenian district, comprising thirty or forty villages, surrounded by Kourds.

"Last year some of the Armenians there armed themselves and resisted the Kourds, who are con-

stantly making raids on their villages and carrying off their property. The Governor sent some soldiers, who killed a few Armenians and received a medal from the government for having wiped out a great rebellion. This year there are said to have been ten or fifteen revolutionists among these Armenians. A Kourdish chief, in order to get out of some difficulties that he had gotten into with the government, set the ball rolling by carrying off some cattle belonging to certain of the Armenians. The Armenians endeavored to recover the cattle, and a fight followed, in which two Kourds were killed and three were wounded. The Kourds immediately carried their dead to Moosh, laid them down at the government house, reporting that Armenian soldiers were overrunning the land, killing and plundering them.

"This furnished the government with the desired excuse for collecting soldiers from far and near. The general is said to have worn on his breast an order from Constantinople, which he read to the soldiers, commanding them to cut down the Armenians, root and branch, and adjuring them if they loved their Sultan and their government they would do so. A terrible massacre followed. Between five thousand and ten thousand Christians are said to have been butchered in a most terrible manner. Some soldiers say a hundred fell to each one of them to dispose of; others wept because the Kourds did more execution than they.

"No respect was shown to age or sex. Men, women, and infants were treated alike, except that the women were subjected to greater outrage before they were slaughtered. The women were not even granted the privilege of a life of slavery. For example, in one place three hundred or four hundred women, after being forced to serve the vile purposes of a merciless soldiery, were taken to a valley near by and hacked to pieces with sword and bayonet. In another place about two hundred women, weeping and wailing, knelt before the commander and begged for mercy, but the blood-thirsty wretch, after ordering their violation, directed the soldiers to dispatch them in a similar manner. In another place a large company, headed by the priest, fell down before the officers saying they had nothing to do with the culprits, and pleading for compassion, but all to no purpose—all were killed. Some sixty young brides and more attractive girls were crowded into a little church in another village, where, after being violated, they were slaughtered, and a stream of human blood flowed from the church door. To some of the more attractive women in one place the proposition was made that they might be spared if they denied their faith. 'Why should we deny Christ?' they said, and pointing to the dead bodies of their husbands and brothers before them, they nobly answered, 'We are no better than they; kill us too,'—and they died.

"After the above-mentioned events the Governor attempted to persuade and compel the Armenians to sign a paper thanking the Sultan and himself that justice had been done to the rebels!"

Extract from letter No. 6 :

"METHODS OF PROCEDURE AND INCIDENTS OF THE MASSACRE.

"At the first the Kourds were set on, and the troops kept out of sight. The villagers, put to the fight, and thinking they had only the Kourds to do with, repulsed them on several occasions. The Kourds were unwilling to do more unless the troops assisted. Some of the troops assumed Kourdish dress, and helped them in the fight with more success. Small companies of troops entered several villages, saying they had come to protect them as loyal subjects, and were quartered among the houses. In the night they arose and slew the sleeping villagers, man, woman, and child.

"By this time those in other villages were beginning to feel that extermination was the object of the government, and desperately determined to sell their lives as dearly as possible. And then began a campaign of lutchery that lasted some twenty-three days, or, roughly, from the middle of August to the middle of September. The *Ferik Pasha* (Marshal Zekki Pasha), who came post-haste from Erzingan, read the Sultan's firman for extermination, and, then, hanging the document on his breast, exhorted the soldiers not to be found wanting in their duty. *On the last day of August, the anniversary of the Sultan's accession, the soldiers were especially urged to distinguish themselves, and they made it the day of the greatest slaughter.* Another marked day occurred a few days earlier, being marked by the occurrence of a wonderful meteor.

"No distinctions were made between persons or villages, as to whether they were loyal and had paid their taxes or not. The orders were to make a clean sweep. A priest and some leading men from one village went out to meet an officer, taking in their hands their tax receipts, declaring their loyalty, and begging for mercy; but the village was surrounded, and all human beings put to the bayonet. A large and strong man, the chief of one village, was captured by the Kourds, who tied him, threw him on the ground, and, squatting around him, stabbed him to pieces.

"At Galogozan many young men were tied hand and foot, laid in a row, covered with brushwood and burned alive. Others were seized and hacked to death piecemeal. At another village a priest and several leading men were captured, and promised release if they would tell where others had fled, hut, after telling, all hut the priest were killed. A chain was put around the priest's neck, and pulled from

opposite sides till he was several times choked and revived, after which several bayonets were planted upright, and he raised in the air and let fall upon them.

"The men of one village, when fleeing, took the women and children, some five hundred in number, and placed them in a sort of grotto in a ravine. After several days the soldiers found them, and butchered those who had not died of hunger.

"Sixty young women and girls were selected from one village and placed in a church, when the soldiers were ordered to do with them as they liked, after which they were butchered.

"In another village fifty choice women were set aside and urged to change their faith and become *hannams* in Turkish harems, but they indignantly refused to deny Christ, preferring the fate of their fathers and husbands. People were crowded into houses which were then set on fire. In one instance a little boy ran out of the flames, but was caught on a bayonet and thrown back.

"Children were frequently held up by the hair and cut in two, or had their jaws torn apart. Women with child were ripped open; older children were pulled apart by their legs. A handsome, newly wedded couple fled to a hilltop; soldiers followed, and told them they were pretty and would be spared if they would accept Islam, but the thought of the horrible death they knew would follow did not prevent them from confessing Christ.

"The last stand took place on Mount Andoke [south of Moosh], where some thousand persons had sought refuge. The Kourds were sent in relays to attack them, but for ten or fifteen days were unable to get at them. The soldiers also directed the fire of their mountain guns on them, doing some execution. Finally, after the besieged had been without food for several days, and their ammunition was exhausted, the troops succeeded in reaching the summit without any loss, and let scarcely a man escape.

"Now all turned their attention to those who had been driven into the Talvoreeg district. Three or four thousand of the besieged were left in this small plain. When they saw themselves thickly surrounded on all sides by Turks and Kourds, they raised their hands to heaven with an agonizing moan for deliverance. They were thinned out by rifle shots, and the remainder were slaughtered with bayonets and swords, till a veritable river of blood flowed from the heaps of the slain.

"And so ended the massacre, for the timely arrival of the Mushire [Commander-in-Chief of the Fourth Army Corps at Erzingan] saved a few prisoners alive, and prevented the extermination of four more villages that were on the list to be destroyed, among which was the Protestant village of Havodorick.

This was the formidable army the government had massed so many troops and Kourds to vanquish.

"So far as is known, not more than ten or fifteen outsiders were among them, and all told it is not likely they had more than one hundred breech-loading rifles. * * *

"It seems safe to say that forty villages were totally destroyed, and it is probable that sixteen thousand at least were killed. *The lowest estimate is ten thousand*, and many put it much higher. This is allowing for more fugitives than it seems possible can have escaped."

Want of space forbids further quotations from Mr. Greene's book, but extracts showing that since the massacre the plan of extermination by sword or famine is being continued will now be given from an article entitled "The Condition of Armenia," by E. J. Dillon in the *Contemporary Review* for August, 1895.

The authenticity of Mr. Dillon's story can of course be questioned, but to settle this preliminary point, the following extract from a remarkable address by Mr. Gladstone at a meeting held at Chester, August 6, 1895, with the Duke of Westminster in the chair, and in presence of such men as Canon MacColl, the Bishop of Chester, the Bishop of Hereford and many others, will suffice:

Mr. Gladstone's Testimony.

"Perhaps you will ask, as I asked, 'Who is Dr. Dillon?' and I am able to describe him to his honor. Dr. Dillon is a man who, as the special commissioner of the *Daily Telegraph* newspaper, some months ago with care and labor, and with the hazard of his life (hear, hear), went into Turkey, laudably making use of a disguise for the purpose, and went into Armenia so that he might make himself thorough master of the facts. (Cheers.) He published his results before any public authority had given utterance to its judgments, and those results which he, I rather think, was the first to give to the world in a connected shape—at any rate, he was very early in the field—those results have been completely confirmed and established by the inquiries of the delegates appointed by the three Powers—England, France and Russia. (Cheers.) I say he has, at the risk of his life, acquired a title to be believed, and here he gives us an account which bears upon it all the marks of truth, but which, at the same time that we must believe it to be true, you would say is hardly credible. Unhappily some of those matters which are not credible do, in this strange and wayward world of ours, turn out to be true; and here it is hardly credible that there can dwell in the human form a spirit of such intense and diabolical wickedness as is unhappily displayed in some of the narratives Dr. Dillon has laid before the world."

Another argument for the truth of Dr. Dillon's statements is that in spite of their giving names and

places, no denial on the part of the Turkish government has appeared.

The following are extracts from this article :

Quotations from Dr. Dillon's Article.

"It is perfectly true, though not perhaps generally known, that the Liberal Cabinet were in possession of the main facts of that butchery as long ago as last September [1894], and left nothing undone to conceal them from the public from that time to the day of their resignation ; and it is notorious that the wretched Armenians are being hounded down and vivisected with even greater cruelty at present. * * * An eminent foreign statesman who is commonly credited with Turcophile sentiments of uncompromising thoroughness, lately remarked to me in private conversation that Turkish rule in Armenia might be aptly described as organized brigandage, legalized murder and meritorious immorality. * * *

"This plain policy of extermination has been faithfully carried out and considerably extended from that day to this, and, unless speedily arrested, will undoubtedly lead to a final solution of the Armenian problem, but a solution which will disgrace Christianity and laugh civilization to scorn. The enlisted Kourds were left in their native places, exempted from service, supplied with arms, invested with the inviolability of ambassadors, and paid with the regularity characteristic of the Sublime Porte. And they fulfilled their mission with scrupulous exactness : robbing rich Armenians looting houses, burning corn and hay, raiding villages, lifting cattle, raping young girls of tender age, dishonoring married women, driving away entire populations, and killing all who were manly or mad enough to attempt to resist. Armenians are now among the poorest and most wretched people on the globe.

"Perhaps the Turkish authorities did not foresee, nor Turkish justice approve, these results? The authorities not only expected them, but aided and abetted, incited and rewarded, those who actually committed them ; and whenever an Armenian dared to complain, not only was he not listened to by the officials whom he paid to protect him, but he was thrown into a fetid prison and tortured and outraged in strange and horrible ways for his presumption and insolence.

"The massacre of Sassoun itself is now proved to have been the deliberate deed of the representatives of the Sublime Porte, carefully planned and unflinchingly executed in spite of the squeamishness of Kourdish brigands and the fitful gleams of human nature that occasionally made themselves felt in the hearts even of Turkish soldiers. * * * The taxes levied upon Armenians are exorbitant; the bribes that invariably accompany them, and are

imposed by the Zaptiehs, may swell to any proportions, and assume the most repugnant forms, while the methods employed to collect both constitute by themselves a sufficient justification for sweeping away of Ottoman rule in Armenia. * * * A family, for instance, is supposed to contribute, say £5, and fulfill its obligation. The Zaptiehs, however, ask for £3 or £4 more for themselves, and are met with a rash refusal. Negotiations, interlarded with violent and abusive language, ensue, and £1 is accepted. But the Zaptiehs' blood is up. In a week they return and demand the same taxes over again. The Armenians wax angry, protest and present their receipt; whereat the Zaptiehs laughingly explain that the document in question is no receipt but a few verses from a Turkish hook. The villagers plead poverty and implore mercy. Greed, not compassion, moves the Zaptiehs to compromise the matter for £3 more, but the money is not forthcoming. Then they demand the surrender of the young women and girls of the family to glut their brutal appetites, and refusal is punished with a series of tortures over which decency and humanity throw a veil of silence. Rape, and every kind of brutal outrage conceivable to the diseased mind of Oriental profligates and incredible to the average European intelligence, varied perhaps with murder or arson, wind up the incident.

"I have seen and spoken with victims of these representatives of the Sublime Porte. I have inspected their wounds, questioned their families, in terrogated their priests, their persecutors, and their jailers (some of them being incarcerated for complaining), and I unhesitatingly affirm, not merely that these horrors are real facts, but that they are frequent occurrences. * * *

"The following is the translation of an authentic document in my possession, addressed as recently as March 26th of the present year, to his Beatitude, the learned and saintly Metropolitan Archbishop of Erzeroum, a dignitary who enjoys the respect and esteem of friends and foes :

"For a long time past the four or five Zaptiehs charged with the collection of the imperial taxes have chosen our village for their headquarters, and compel the inhabitants of the outlying country to come hither to pay their contributions. They eat, drink and feed their horses at our expense, undisguisedly showing that they are resolved to reduce us to hegary.

"Lately seven other Zaptiehs, who had not even the pretext of collecting the taxes, entered our village, beat the inhabitants, insulted the Christian religion, and dishonored our wives and daughters, after which they seized three men, who protested—Boghos, Mardig and Krikor—hounded them with a twofold chain and hung them up by the feet from

the rafters. They left them in this position until the blood began to flow from their nostrils. These poor men fell ill in consequence. The Zaptiehs, however, declared publicly that they had treated the people thus merely in obedience to the special orders of the chief of the police.

"We therefore appeal to imperial justice to rescue us from this unhearable position. The inhabitants of the village of Melikan, Kaza of Keghi.

"(Signed) KATSHERE.

"26th March, 1895."

"Here is another petition from another village of the same Kaza, likewise addressed to the Metropolitan Archbishop of Erzeroum :

"A number of Zaptiehs, on pretext of gathering the taxes, rode into our village at five o'clock Turkish (about ten o'clock A. M.) broke open the doors of our dwellings, entered the inner apartments, clutched our wives and children, who were in a state of semi-nudity, and cast them into the road along with the couches on which they lay. Then they beat and maltreated them most cruelly. Finally they selected over thirty of our women, shut them up in a barn and wrought their criminal will upon them. Before leaving they took all the food and fodder we possessed, as is their invariable custom. We beg to draw your attention to these facts and to implore the imperial clemency. The inhabitants of the village of Arek, Kaza of Keghi.

"(Signed) MOORADIAN, RESSIAN,
BERGHOYAN, MELKONIAN.

"26th March, 1895."

"These, then, are the horrors which are connoted by the phrase so flippantly uttered by certain enlightened English people: 'These Armenians and Kourds are eternally quarreling and a little bloodshed more or less would not seem seriously to affect the general average.' It is true enough in the sense in which it is correct to say that sheep and wolves are perpetually at war with each other, and in this sense only. The Armenians are naturally peaceful in all places, passionately devoted to agriculture in the country and wholly absorbed by mercantile pursuits in the towns. Lest their inborn aversion to bloodshed, however, should be overcome by the impulse of duty, the instinct of self-defence or deep-rooted affection for those near and dear to them, they are forbidden to possess arms, and the tortures that are inflicted on the few who disregard this law would bring a blush to the cheek of a countryman of Confucius."

In the course of the story of his remarkable interview with the famous Kourdish brigand, Mostigo, Dr. Dillon says, "After he had narrated several adventures of his, in the course of which he dishonored Christian women, killed Armenian villagers, robbed the post and escaped from prison, he went on to say:

"We did great deeds after that; deeds that would astonish the Twelve Powers to hear told. We attacked villages, killed people who would have killed us, gutted houses, taking money, carpets, sheep and women, and robbed travelers."

As Mr. Gladstone well noted in his Chester speech, that list of the brigand Kourds' booty reveals a world concerning the value of Christian Armenian women in the eyes of their Mohammedan oppressors. And these are women of whom Dr. Dillon says: "Whatever vices or virtues may be predicated of Armenian women, chastity must be numbered among their essential characteristics. They carry it to an incredible extreme. In many places an Armenian woman never even speaks to any man but her husband, unless the latter is present. Even to her nearest and dearest male relatives and connections she has nothing to say; and her purity, in the slums of Erzeroum as in the valleys of Sassoun, is above suspicion. Yet these are the people who are being continually outraged by brutal Kourds and beastly Turks, oftentimes until death releases them."

After stating that if Armenians invoke justice they are regarded as criminals and thrown into prison, Dr. Dillon continues: "What the prison really is cannot be made sufficiently clear in words. If the old English Star Chamber, the Spanish Inquisition, a Chinese opium den, the ward of a yellow fever hospital and a nook in the lowest depths of Dante's Hell, be conceived as blended and merged into one, the resulting picture will somewhat resemble a had Turkish prison. Filth, stench, disease, deformity, pain in forms and degrees inconceivable in Europe, constitute the physical characteristics; the psychological include the blank despair that is final, fiendish, fierce malignity, hellish delight in human suffering, stoic self-sacrifice in the cultivation of loathsome vices, stark madness raging in the moral nature only—the whole incarnated in grotesque heings whose resemblance to a man is a living blasphemous against the Deity."

From the Bitlis prison Dr. Dillon secured a letter signed by four of the political prisoners. It is dated "Bitlis Prison, Hell, March 28 (April 9th), 1895," and begins thus:

"In Bitlis prison there are seven cells, each one capable of containing from ten to twelve persons. The number they actually contain is from twenty to thirty. *There are no sanitary arrangements whatever.* Offal, vermin, and the filth that should find a special place elsewhere are heaped together in the same cell. The water is undrinkable. Frequently the Armenian prisoners are forced to drink 'Khwlitsh' water—i. e., water from the tank in which the Mohammedans perform their ablutions." The letter then tells of tortures inflicted upon the writer's comrades. "Korki Mardoyan, of the village of Semol, was violently

beaten; his hair plucked out by the roots, and he was forced to stand motionless for twenty-four hours. Then Moolazim Hadji Ali and the jailer, Abdoolkadir, forced him to perform the so-called *Sheitantopy* [a horrible torture with nameless outrage] which resulted in his death. He was forty-five years of age. Mekhitar Saforian and Khatsho Baloyan of Kakarloo (Boolanyk) were subjected to the same treatment. Mekhitar was but fifteen and Khatsho only thirteen years old. Sogho Sharoyan * * * was cruelly beaten and forced to maintain a standing position without food. Whenever he fainted they revived him with douches of cold water and stripes. They also plucked out his hair and burned his body with red-hot irons. Then * * * (they subjected him to treatment which cannot be described.) * * * Hambartsoon Boyadjian, after his arrest, was exposed to the scorching heat of the sun for three days. Then he was taken to Semal, where he and his companions were beaten and shut up in a church. They were not only not allowed to leave the church to relieve the wants of nature, but were forced to defile the baptismal fonts and the church altar. * * * Where are you, Christian Europe and America?"

Dr. Dillon continues: "The four signatures at the foot of this letter include that of a highly respected and God-fearing ecclesiastic. * * * There is something so forbiddingly fantastic and widely grotesque in the tortures and outrages invented by their jailers or their local governors that a simple unvarnished account of them sounds like the ravings of a diseased devil. But this is a subject upon which it is impossible to be explicit.

"The manner in which men qualify for the Turkish prison in Armenia can be easily deduced from what has already been said. The possession of money, cattle, corn, land, a wife or daughter, or enemies, is enough. * * * The Deputy-Governor of Arabghir actually arrested and expelled a number of the men of the town whose wives were considered to be among the most handsome women in Armenia. He next approached the latter, but was received with the scorn he deserved. Then these women shut themselves up in their houses, refusing to allow him or his men to enter, whereupon he told them publicly and shamelessly, that if they wished their husbands to return they must yield to his desires. * * * In Dooman (Sandjak of Khnouss) Khalo and his comrades seized the young daughter of the Armenian priest, raped her in turn, and forced her to profess the Mohammedan faith. * * * A Kourid named Magson, who, like his colleagues, has no need to fear the law, burned down Sarkassian's corn granaries, and then ravished and abducted his two daughters. It is perhaps worth noting * * * that of these two girls, one, Fidan, was exactly twelve years of age, while her sister, Alinasd, was a child of

nine years. * * * English people have not even a remote notion of the extent to which young married women and girls are outraged all over Armenia by Turkish soldiers, imperial Zaptiehs, Kourdish officers and brigands, and outraged with such accompaniments of nameless brutality that their agonies often culminate in a horrible death. * * * Rape, violation, outrages that have no name, and whose authors should have no mercy, are become the common-places of daily life in Armenia. And the Turkish 'gentleman' smiles approval. I have myself collected over three hundred of these cases, and I have heard of countless others."

Then follows the pathetic story of the outrage committed upon a young girl, Lucine by name, a pupil of the American Missionary school at Erzeroum, and whom her parents, like many others in Armenia, had sought to protect from abduction or outrage by giving her early in marriage:

"One night, during her husband's absence from home, she was seized by some men, dragged by the hair, gagged and taken to the house of Hussni Bey. *This man is the son of the Deputy-Governor of the place.* He dishonored the young woman and sent her home next day. * * * In her appeal to the Women of England * * * Lucine says:

"We suffered in patience when our corn, hutter and honey were seized, and we were left poor and hungry; we bowed our heads in sorrowful resignation when our kith and kin were cut down by the Kourds and the Turks. Are we also to be silent and submissive now that our race is being poisoned at its source? Now that child-mothers and baby-daughters are being defiled and brutalized by savages? Say, Christian sisters, is there in truth no remedy? * * * We ask for no revenge, for no privileges; we ask only that * * * but need I be more explicit to English matrons, wives and sisters? * * * Although we are Armenians, we are Christians. * * * For the love of the God, then, whom we worship in common, help us, Christian sisters, before it is too late, and take the thanks of the mothers, wives, sisters and daughters of my people, and with them the gratitude of one for whom, in spite of her youth, death would come as a happy release. (Signed) LUCINE MUSSEGH."

"Three hundred and six of the principal inhabitants of the District of Khnouss gave me a signed petition when I was leaving Armenia, and requested me to lay it before 'the humane and noble people of England.' In this document they truly say:

"We now solemnly assure you that the butchery of Sassoun is but a drop in the ocean of Armenian blood shed gradually and silently all over the Empire since the late Turko-Russian war. Year by year, month by month, day by day, innocent men, women and children have been shot down, stabbed, or clubbed to

death in their houses and their fields, tortured in strange fiendish ways in fetid prison cells, or left to rot in exile under the scorching sun of Arabia. During the progress of that long and horrible tragedy no voice was raised for mercy, no hand extended to help us. That process is still going on, but it has already entered upon its final phases, and the Armenian people are at the last gasp. Is European sympathy destined to take the form of a cross upon our graves?"

"I have also received a piteous appeal to the women of England from some hundreds of Armenian women of the District of Khnouss, heging as an inestimable favor to be shielded from the brutal treatment to which they are all subjected. It is needless to publish it here. Written appeals are seldom very forcible. If the reader had seen the wretched women themselves as I saw them and heard them tell their gruesome tales in the simplest of words, punctuated by sobs and groans, emphasized by misery and squalor, they would be in a condition to form some idea of the state of things in Armenia, which in the good old times of theocracy would have brought down consuming fire from heaven."

The chairman closed his address with the following remarks:

The Chairman's Closing Remarks.

Comment on these statements is unnecessary. I would only add that to any one who has lived in the East, it needed not these latest revelations to convince him that all Christians under Moslem rule are subject to one long series of indignity and outrage, which in the name of humanity and Christianity should be ended so soon as possible. Moreover, an acquaintance with many Armenians has convinced me that their race is one well worth saving, and that their Christianity is a primitive, spiritual religion, which has every claim on us for its preservation. I believe that if we will do for them what our ancestors in the early part of this century did for Greece, the result will be equally satisfactory. To-day, in northern Greece, along the Gulf of Corinth, the people will tell you of the Americans who came during their War of Independence, seventy years ago, distributing food and clothing to the refugees hiding in the mountains from their Turkish persecutors, and to be an American is to have a claim at once upon all that they can do. The Armenian race, I believe, possesses elements of progress at least equal to those of Greece, and with all the increase of our wealth, we ought to do as much for this oppressed race as our Fathers did in their day. We should also remember that the progress of civilization has placed in the hands of the Turkish troops weapons of destruction far more deadly than the old-fashioned guns against which the Greeks had to contend in their war of independence, and that it is possible for a well-armed force to-day to do a work of destruction ten times more deadly against an unarmed

foe. Our help, if rendered at all, should therefore be most speedy. I am sure that if we could but annihilate distance and let you see the starving, trembling fugitives on the mountains, or if you could but hear the sighs, groans and shrieks of agony that are going up every day—that are going up to-night from that ancient Christian land to God's high footstool, no further words would be necessary to make you enlist in the crusade for this noble nation of martyrs.

The Chairman then introduced Mr. Herant M. Kiretchjian as a native Armenian, resident of New York, a lay-reader of this Diocese, and a speaker at the recent Parliament of Religions at Chicago, who moreover being from Constantinople, was thoroughly conversant with the situation in Armenia.

Mr. Kiretchjian's address was as follows:

Mr. Kiretchjian's Address.

For the proper comprehension of the Armenian situation and the claims of the Armenians upon the great nations of the West and the Christian Church throughout the world, it is necessary to note certain fundamental facts concerning the Armenian nation and the essence of Islam or the religion founded by Mohammed.

First, in addition to the evidence cited here, I would call your attention to the remarkable pamphlet on "England's Responsibility Towards Armenia," by the Rev. Malcolm MacColl, Canon of Ripon, which is based upon irrefutable official testimony proving the incorrigible character of Turkish misrule by reason of its unchangeable religious foundation, which is one of relentless hostility to Christians of every race upon earth. Here is proof, moreover, of the direct complicity of the Turkish Government in every massacre of Christians in the present century, as well as in the perpetual oppression aiming at impoverishing, reducing, and every now and then "diminishing" the Christians under Turkish rule by fiendish devices of slow murder. As for the matter of proof nothing more is needed, for it has been so overwhelmingly complete that Gladstone, who had before counseled suspension of judgment, at the great Chester meeting referred to by the Chairman, made the remarkable declaration that "the powers of language hardly suffice to describe what has been and what is being done, and that exaggeration, if we were ever so much disposed to it, is in such a case placed really beyond our power."

Permit me to emphasize here that though the massacre of Sassoun was horrible beyond imagination, the chronic condition of Armenia is still more horrible and makes the question one of stupendous importance and urgency. Mr. Gladstone sums it up in four awful words: "Plunder, murder, rape and torture;" and when you spread that over months and years and consider that the plunderer and mur-

derer and ravisher and torturer are armed by a government that encourages them, while for their helpless victims it is a crime to carry arms or even to show an inclination to defend themselves, you will admit that Canon MacColl rightly describes the condition of Armenia as "a hell upon earth." He says:

"The late Lord Sherbrook declared that English policy 'had turned the keys of hell' upon the Christians of Turkey. It was a strong expression, but was it exaggerated? What is the condition of the Christians of Armenia, as revealed in the apocalypse of horrors which I have unfolded in these pages but that of prisoners in hell?"

And after all is said, and after all you may read on the subject, you will have had but a passing glimpse of the vast sea of desolation and blood-curdling horrors and fiendish outrages "for which the English tongue has no name and civilized people no ear," but which has overwhelmed the Armenian nation for centuries with unutterable woe, leaving them not a glimmer of hope of rescue except the one help of the helpless, the Eternal God, to whom they have ever cried out of the depths.

Now there is a foundation cause for all this, which explains the existence of what for us is an unmitigated curse and abomination of horrors through a whole century right under the eyes of Europe, and for more than half a century within the limits of European international treaties. It is that, moreover, which gives special significance and importance to this gathering here this evening.

It is Islam or the Mohammedan faith.

The Mohammedan sincerely believes in the declarations of Mohammed as revelations from God, and acts accordingly. His religion is his politics. It is evident, then, that the evils that make life under the rule of the Sultan intolerable can never be remedied unless those attempting to bring the remedy clearly understand what the Mohammedan believes in and what things he will never believe in.

On this point Canon MacColl says: "The Mussulman—and the higher in authority and rank, the deeper is the feeling—does not recognize the rayah (Christian subject) as belonging to the same order of humanity as himself. The rayah's property, life and women he sincerely regards as his legitimate prey, and any resistance by the 'dog of a Nazarene' he regards as insolent rebellion, to be chastized on the spot as he would chastise a pariah dog which snapped at him." Other writers on the present situation in Turkey have made like declaration. But I believe no writer has placed the matter in a clearer light than Dr. William H. Thomson, of this city, in his most excellent article in *Harper's Magazine* for September, on "Arabia, Islam and the Eastern Question." It is an article that deserves the careful attention of all students of religion, not to say all persons interested in

civilization. Professor Thomson, for years in close contact with Mohammedan life in Syria, and with the knowledge he has of the Arabic language and literature, is an authority of the highest merit on this question, and I have no doubt it will be found that he has rendered signal service to the cause of truth by the testimony offered to the Western world in this article. It will suffice to make a few short extracts. Speaking of the development of Mohammed's military tendencies through his success over his opposers, and his great victory over the Moceans on the "sacred field of Badr," Professor Thomson says:

Quotations from Prof. Thomson's Article.

"This first victory of Badr was followed by new and striking developments of his character. * * * The world at this very hour is reaping the fruits of the battle of Badr in deeds of atrocity, which are in no way different from those which Mohammed himself committed soon after he had taken this first taste of blood. Assassination of individuals, often with the darkest treachery, and wholesale massacre of prisoners who had surrendered to him, marked his whole subsequent career."

In destroying the Jewish tribes in Arabia Mohammed captures the tribe of Beni Coraitza. Their allies, the 'Awj, plead that their lives should be spared. Mohammed selects one of the 'Awj, Saad, whom he knows to be in fury against the Jews, to act as arbiter.

"Saad said first to his tribe, 'Will ye swear to be bound by my decision?' The 'Awj answered, 'Yes.' Then said Saad, 'The men shall be executed, and their wives and children sold as slaves.' Mohammed cried out with rapture, 'It is a decision dictated by God from the height of the seventh heaven!' The men, six hundred in number, had their hands bound behind their backs, and were confined in one of their immense houses * * * and passed the night in reciting psalms and in prayer. The next morning Mohammed went to the marketplace and ordered deep graves to be made. When these were finished, the men were led to the brink, one by one, with their hands tied behind their backs, their heads were hewn off with sabres, and they were thrown into the pits. The slaughter lasted the whole day, and was carried on by torchlight.

"Such was the beginning of the long series of religious massacres which history has to record against Islam. * * *

"The great exemplar for every Moslem is his revered Prophet Mohammed, who was himself a cold-blooded assassin, and a deliberate plotter of the wholesale murder of prisoners. It is impossible, therefore, not to condemn in the strongest terms the failure of so many of our writers about Mahammed to portray his character in its true light by showing

how he illustrated by his bloody and often cowardly deeds what his nature was when he had the power to do as he pleased. * * * It should be remembered that every item in Mohammed's biography we owe entirely to the writings of admiring followers. Not one of these grievous details comes from an enemy, and I only wish that I had the space to cite some of the practical commentaries by Mohammedan writers on these doings of their prophet, to show how his conduct, to a far greater degree than his theology, has been the inspiration of the Moslem throughout the ages. * * * It was thus that Mohammed now sprung forward to unite the whole Arab race in a mission literally to raid the nations in the name of God!

"It is not safe at present to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveler can tread the soil of Mecca or visit the ruins of Yemen hut at the peril of his life, nor in northern Africa except where the French are, nor in Tartary except where the Russians are. Wherever Islam reigns unchecked, whether in Arabia, Afghanistan, or Morocco, this uniform but natural outcome of the religion founded by a highwayman is the fruit by which this tree is to be judged.

"What, therefore, is the real Eastern question so far as Turkey is concerned? The naked fact is that in that empire, notwithstanding that the cannon of Europe are turned upon it from every side, millions of our fellow-men are ever under the shadow of death simply because they bear the Christian name. While living in Syria, as a young man, I daily heard native Christians speak in bated breath of the dread that such slaughter awaited them, and, only four years after I left them, more than twenty of my own acquaintances, some of them intimate friends, were slain in cold blood, along with multitudes of their people, in the massacres of Sidon, Hasbeiya and Damascus.

"In accordance, therefore, with the normal rule, it is now the turn and the fate of the Christian Armenians of Turkey to be led forth to the slaughter. * * * As a race the Armenians are among the most industrious and inoffensive people in the world. * * * As Assyrian inscriptions show, they now represent one of the most ancient and unchanged races of the world, and of Aryan rather than of Shemitic affinities. * * * Their towns and villages have always shown to the greatest advantage in everything, with the result that they have been perennially plundered whenever they seemed to be growing too comfortable. * * * Meantime, without allaying themselves or intriguing with foreign powers, the Turks have never ruled over a more faithful class of subjects than they, not once having a rebellion against their Ottoman masters to be recorded against any section of the race from the time that they were brought under

their sway. But they have been prospering too much, and as many of them, especially in their scattered communities in the cities of the empire, have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion."

Mr. Kiretchjian's Closing Appeal.

Now I have but a brief word to add. Let me implore you to look at this Armenian question in the right light and see how it resolves itself at once into something in which you with the entire Church of Christ are deeply concerned. This horror and outrage unspeakable, this slow death drawn through long centuries, this endless agony of a nation struggling in vain towards prosperity and progress and civilization and paying for every step with the life-blood of her staunchest manhood, and the honor of her immaculate womanhood—all of it means simply this: That the Armenian people through sixteen centuries have stood up in Armenia alone and unaided and have laid down their lives for the defence of the Christian Church and the Christian home; for the preservation of righteousness and holiness upon earth against the hellish iniquity and corruption that have been the curse of the nations of the Orient; it means that not in simile or allegory, but in actual fact, the Armenian Church is still to-day standing alone on the houndaries of Christendom, "sentinel of civilization, vanguard of Christianity," and resisting the horrible onslaught of the Mohammedan hosts, and the blood of her martyrs is flowing in torrents. And she does it voluntarily. In the words of Canon MacColl: "There is not a man or woman among the Christian subjects of the Sultan who could not at once place themselves on a footing of equality with their oppressors by renouncing Christianity. It is a prolonged martyrdom, extending through the centuries, that they endure. If ever there was a 'noble army of martyrs' it is they."

Now we have an appeal to the civilized world—for the slaughter and outrage committed in Armenia are a disgrace to civilization and a curse to humanity; we have an appeal to the powers of Europe—for it is they who have "turned the keys of hell" upon Armenia; but if all the world should become recreant to decency and honor, and turn their backs upon the perishing Armenian people, there is one supreme appeal we have which I know shall not, for it cannot go unheard, and that is, our appeal to the Church of Christ. I regard this as the one glorious hope of Armenia. For the Church is one—whether we see her solidarity or not—more so than ever in the consciousness of all who throughout the world say "I believe in the Holy Catholic Church."

You touch a Mohammedan, and the whole Moslem world will fly to his defense, for he represents the faith. If the Church of Christ is "one body" and one army, how is it possible that one member should thus carry deep wounds and all the members not feel and suffer with it? How is it possible that the enemy should fall upon one division standing alone to defend the kingdom of their King and Lord, and worn and wounded and hungry be about to perish, and the army, in glorious enjoyment of the fruits of their common victories, should not move to the rescue of their brave companions in arms? I believe the truth need but dawn upon the Christian Church, for the mighty deliverance of Armenia to come in one day. And in this there comes a great opportunity and duty to this gathering this evening that may lead to the greatest results for the glory of God and the salvation of His people. For it is now possible to send help to the famine-stricken people through the British Foreign Office; it is possible to co-operate with the valiant men in England who are seeking the deliverance of Armenia. And I would humbly urge that the initiative you take may be that of a permanent organization in this great country to lay hold of this question of the deliverance of the Church of Armenia—for true organization is the divine method for the accomplishment of all good. And let the call from the Church go out to the noble men and women of this great empire of the United States Republic, to do this urgent work *speedily* and in a manner commensurate with the glory and dignity with which God has blessed us here—to do it like the Samaritan, in placing the dying nation upon our "beast" of the mighty resources of a Christian civilization in the name of God and humanity and for the honor and glory of the Church of Christ. And the benediction of what this nation may this day do for Armenia will go down to a thousand generations.

Mr. Vartan Dilloyan, a survivor of the recent massacre in Armenia, and a native of the village of Dalvorig in Sassoun, was next introduced to speak. Mr. Dilloyan had just arrived in New York, after having appeared before great meetings in England, and being presented, among others, to Mr. Gladstone and the Duke of Argyll. Mr. Dilloyan made the following address, interpreted by Mr. Kiretchjian:

Mr. Dilloyan's Address.

I am thankful to you from my heart that you think of Armenia, and make efforts to deliver her. If you only knew the tortures we are bearing all the time, your hearts would be burdened and you would surely do all you can to save us. In our village of Dalvorig alone seven tribes of Kourds come many times a year and demand and take all they please, and we can not refuse or resist. We labor and toil,

and the fruit of our labor is carried away by these robbers, and, worse than all, the honor of our women and girls and all our lives are at their mercy. The officers of the government are also there all the time, and not only do they not protect us, but themselves demand the enormous taxes of the government, even taxing the dead members of our families for seven years after their death. When we came last year to the very end of our resources, and had nothing more to give to the robber Kourds, the government incited them to destroy us, and sent the army of the Sultan to help them. Why is it that the Christians of England and America have left us alone? What is our crime that we and our families should thus be destroyed? I have seen your great power, and you can surely help us. When the Kourds and soldiers in thousands surrounded our villages, and we could hear nothing but the blare of the trumpets with the noise of the guns, we thought we were the only Christians left upon earth, for no one came to help us. And how they slaughtered our people and burned our villages! I saw with my own eyes how the soldiers rushed through our village and picked up the children and cut them to pieces, and then rushed on to slay others, calling to those behind them, "Come on! come on!" And the horrible things they did to our women as they tortured and murdered them it is a shame to speak of, and I can not tell them to you. I see the crosses high above your churches and I thank God for it, but my heart is filled with sadness, for in Armenia we can not lift up the cross. They desecrate our churches, murder our priests, and tie the cross to the neck of dogs and make them go along our streets to dishonor our Christ and our religion. This is why we are suffering all these tortures; because we are Christians. To-day the people in Sassoun, all that is left, are facing death and starvation. There have been no crops; the Kourds are all around them; and without arms and without shelter, for our homes are in ashes, if God does not send them immediate help, they will die under the snow that will soon come down upon our hills and valleys. May God bless you and strengthen your hands. I thank you again a thousand times, that you think of Armenia, and you are gathered here to help her.

Organization.

The matter of organization was then discussed, and it was made clear, that in order to afford substantial help to the Armenian people, not only to save the lives of thousands now threatened by the famine and the approaching winter, but to secure the ultimate relief of the Armenian Church and people in Turkey from persecution, outrage and bloody oppression, a permanent organization supported by sympathizers with Armenia throughout this country was necessary

and practicable, and the initiative of which could well be taken by members of the Church Club and be followed by church clubs and other religious organizations in the various States. Such an organization would continually secure and diffuse the needed information on the subject and help the intelligent and effective accomplishment of its great object.

The members present then formed themselves by vote into **The Armenian Relief Association**, having for its object, "To present the cause of Armenia to the civilized world, and to aid every effort to induce the Powers of Europe to fulfill their pledges and establish the security of life, honor, religion and property in Armenia."

An Executive Committee of seven was appointed, consisting of Messrs. J. Bleecker Miller, Chairman; Ludlow Ogden, William Bispham, Henry H. Man, Robert G. Hone, Charles H. Stout, Treasurer; Nicholas R. Mersereau, Secretary. By unanimous vote the Executive Committee was empowered to take steps for the furtherance of the object of the Association, as well as to offer immediate aid to the starving and homeless survivors of the massacre of Sassoun. The meeting was then adjourned.

At the first meeting of the Executive Committee (September 9th), Mr. Herant M. Kiretebjian was appointed General Secretary of the Armenian Relief Association to assist in promoting the establishment of branches to the Association in other cities.

W. W. Howard.

One of the most remarkable achievements of American journalism was the penetrating of Mr. W. W. Howard, the correspondent of the Associated Press, to Van, the heart of Armenia, and bringing to light most important evidence of the appalling condition of Armenia. His full report appeared on two pages of the *World* for September 15th. Mr. Howard's report confirms completely, in all their sickening details, all the stories of horror that have been made public. Here are some extracts:

"The horrors of the present hour in Armenia have not yet been told even in a thousandth part.

"The Turkish Government has determined upon the obliteration of the Armenian race by the most frightful campaign of murder, wholesale massacre, forced starvation and unspeakable tortures ever conceived in the history of the world.

"I have seen the cunning and cruel machinery of the Sultan at work. And besides my own evidence of my eyes and ears, I have brought back to civilization a signed statement by the American missionaries in Armenia, and an official document from the Catholicos, at Akhtamar, the spiritual head of the Armenian Church. Read them! And then ask yourselves if the Christian world is to sit idly by and witness this crusade of persecution which will not

end until 2,000,000 Armenian Christians have been wiped out—wiped out because they will not abandon Christianity and worship in the Moslem mosques of the Turks.

"No family, high or low, rich or poor, is secure against the dishonor of its women, the torture of its men, and the abduction of its children. Of the 145,000 Armenians in the province of Van alone, with the affairs of which I am familiar, fully 100,000 are in want of food. More than half of the foodless ones live on roots and herbs.

"The gates of the American mission at Van, where I lived for several weeks, are thronged from sunrise until sunset with wretched beings asking in Christ's name for a bit of bread for their starving children.

"People are dying of starvation. Before I came away sixty-five had died of hunger in a few days in one district.

"In the one district of Moks, in the province which I visited, only one-fourth of the people are left in their village homes, the others having been driven out by Kourds and Turks to beg their bread or die of starvation in the mountains.

"In the district of Shadakh only one-third of the people cling starving to their ruined homes. The rest are homeless wanderers, dropping dead of hunger and despair."

The Catholicos of Akhtamar, in his letter to the Armenian Patriarch at Constantinople, mentioned by Mr. Howard, says:

"I know, holy brother, that your ears and heart are wearied with the news of our national sufferings, but you well know that it is impossible to record one out of a thousand of all that have occurred.

"Beating, mutilating and murdering people, violating women and girls and desecrating the holy churches of Christ are the commonest of crimes committed by Turks and Kourds.

"Some of the murders have been committed by a horrible mutilation of the body, others by hanging, some by burning alive, and still others by placing a quantity of gunpowder in the abdomen and exploding it.

"The rapes committed have been simply without number.

"Soorpe Asvadzadin [church], Khosp, was abominably desecrated by Kourds on the night of April 7, 1895, just before the people went there for special services. This was done by polluting all figures of the cross and even the altar itself.

"It must be borne in mind that what has been written in this account is only a single leaf from the forest of persecution. * * *

"We know that all these outrageous atrocities are perpetrated with the deliberate purpose of obliterating the Armenian villages."

In the courageous statement of the American Missionaries, given to Mr. Howard, we read :

"At the present writing I have reliable testimony from more than fifty villages that the people are on the verge of starvation. * * * To-day the Turk has very nearly approached the climax of his policy to leave no Armenians to either need or receive foreign protection! This policy has been carried out chiefly by means of forcible proselyting, murder and starvation. * * * If we turn to the condition of the peasant still in his village, the picture is even more pathetic—yes, verily appalling! Neither by day or night is he for a moment secure in his own life, as to the life and honor of his wife and daughters, as to his flocks and herds, his wheat or any other possession. * * * Many nearer the city and large towns have held on in the hope that England was going to do something for them. They come by scores, and with hungry eyes ask: 'When is help coming? Only let us live and work in safety!' And when we say we hope help will come in a month or two, pinning our confidence to the much-talked-of scheme of reform, they say in agonized tones: 'A month or two! It is not a matter of months, or even of weeks! It is a matter of days! Our children are starving even now!'"

And of the immediate outlook Mr. Howard says: "The common Kourds are being told that when the British scheme of reform is enforced they will change places with their Armenian slaves, and to prevent that they are planning to exterminate the Armenians once and for all. * * * If the British Government neglects or delays its duty, not one Armenian will be spared."

The Appeal.

The Executive Committee appeals to all members of churches, church clubs and other religious bodies, as well as all individuals interested in the cause of justice and the deliverance of the oppressed, to join the Armenian Relief Association and aid in organizing branches wherever possible.

Multitudes throughout this land, who have sympathized with the Armenian nation in their awful agony, must have felt a desire to help them, but there appeared no way to offer any help to Armenia. To all such our appeal will come as a welcome opportunity to join in the noblest service for the cause of suffering humanity and a persecuted Church, now that relief can safely be sent under the protection of the British Government, and the cause of the nation advanced by co-operation with influential bodies of workers abroad. And, surely, those who have had a glimpse of the unspeakable sufferings of the Christian people of Armenia and the heroic martyrdom of their men and women as revealed by the authoritative testimony presented in these pages will need no

urging that they may offer all the help they can to maintain the cause and hasten the deliverance of afflicted Armenia.

Membership.

All persons interested in the work of the Armenian Relief Association may become members thereof by paying an annual fee of \$5. The members will receive the BULLETINS of the Association and other literature to inform them of the progress of the work and the condition of affairs in Armenia.

The Need of the Hour.

Most urgent are the appeals for aid that come from the region of Sassoun, where over forty villages were left in ashes and blood, and the survivors scattered homeless and starving and ravaged by disease in consequence of terrible sufferings they have borne. The heavy snows of the approaching winter mean most cruel death to thousands of helpless men, women and children, who now wander over the hills subsisting on roots and herbs and seeking such shelter as rocks and thickets afford. Various committees in England and Scotland are securing help to rescue these people, and funds may now be sent through the British Foreign Office and the British Ambassador, at Constantinople, and distributed through the Committee of British consuls and American missionaries, who are also helping to rebuild the ruined villages. This Association will co-operate with the English committees which are directed by men like the Bishop of Gibraltar, the Dukes of Westminster and Argyll and Canons MacColl, Gore and Wilherforce. We are confident that, appreciating the urgency of the need and the great opportunity thus opened of sending relief to the heart of suffering Armenia, our American people, ever ready to respond to the call of suffering humanity, will by generous contributions enable us to send at once substantial aid to afford shelter and food to the thousands of Armenians who are in imminent danger of perishing in misery.

Contributions.

Contributions for the famine and in support of the cause, as well as membership fees, may be sent to

CHARLES H. STOUT,

Treasurer,

NATIONAL BANK OF THE REPUBLIC,

New York City.

Correspondence.

Communications for information, etc., may be addressed to the Secretaries or the Chairman.

The Bulletin.

Copies of this number of the BULLETIN will be sent to any who may kindly offer to aid in its distribution.

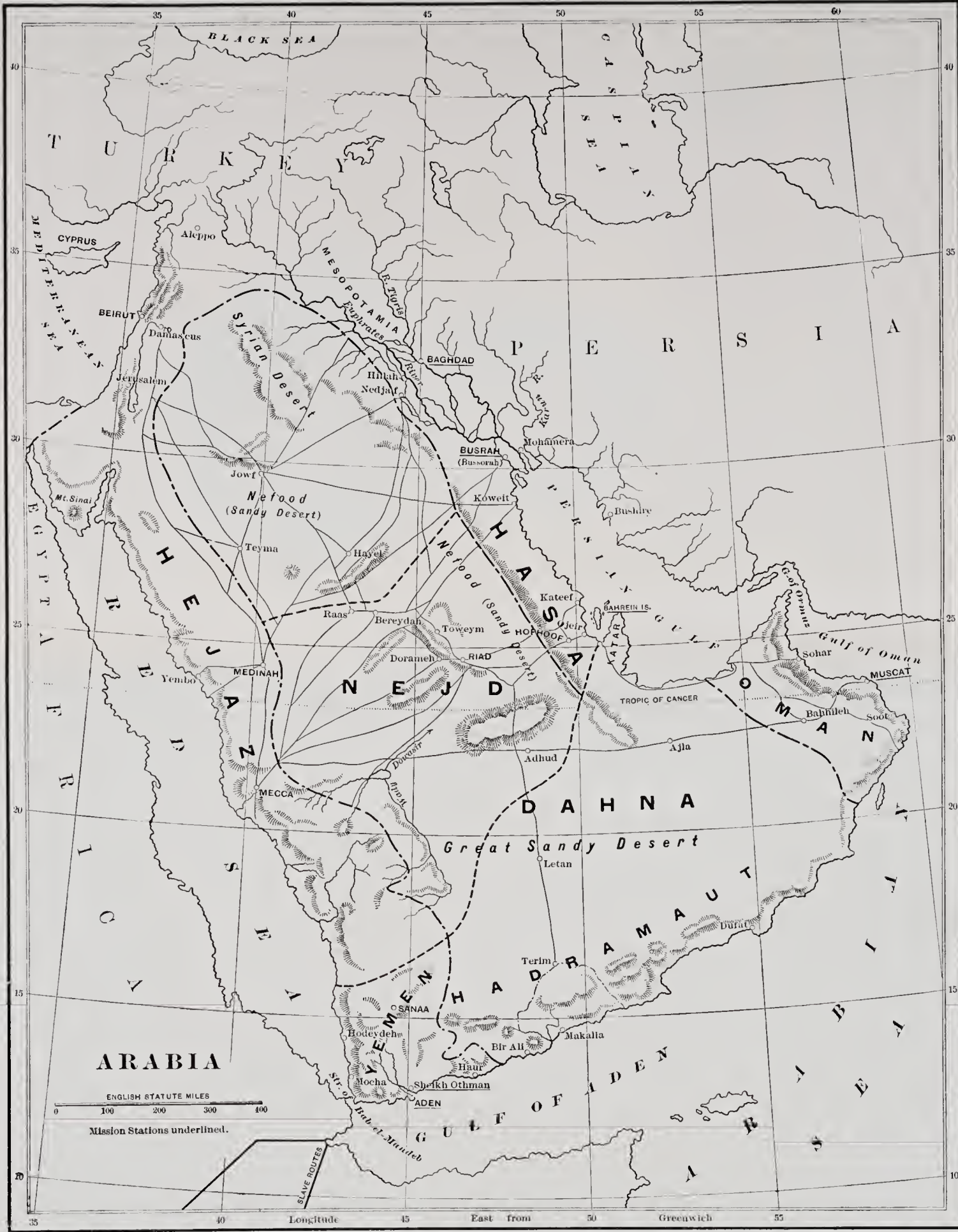
Modern =
Christian
Missions
in Arabia

BY
GENERAL F. T. HAIG

Honorary Trustee, Arabian Mission.



Arabian Mission
Reformed Church
· ∴ in America ∴ ·



ARABIA

ENGLISH STATUTE MILES
 0 100 200 300 400

Mission Stations underlined.

SLAVE ROUTES

Longitude East from Greenwich

MODERN CHRISTIAN MISSIONS IN ARABIA

BY GENERAL F. T. HAIG

Honorary Trustee, Arabian Mission.



It would be deeply interesting, did space permit, to trace the gradual unfoldings of the Divine Providence in the re-introduction of the Gospel into Arabia, thirteen hundred years after Christianity had been blotted out in that land by the sword of Mohammed and his successors, but the limits imposed upon this article forbid anything more than a glance

at this part of the subject.

For many centuries the Arabs had ceased to be a menace to Christianity and civilization. As the great missionaries of Islam they had spread their creed over nearly half the African Continent, and the ever-advancing wave of Mohammedanism had begun even to threaten the young Christian churches on the western coast. Still it was not until some time between 1880 and 1890 that Arabia itself, the cradle and home of the race, seriously engaged the attention of the Church of Christ. About that time however, it became evident that the Spirit of God was moving upon the hearts of His people, and that the yearnings of His love were beginning to find expression in their prayers for the lost sons of Ishmael. "For some years," wrote an American minister in the far West, "I and my people have been praying for Arabia."

More than one appeal went forth pleading for the Arabs. Interest was awakened. Old Dr. Lansing, of the American Mission in Egypt, who for over thirty years had labored there, waiting for the dawn of a brighter day for the Moslem world, when one of these appeals fell into his hands, was all on fire to start for Yemen. "I could scarcely keep him," said his wife, "from mounting



HON. ION KEITH FALCONER.

his donkey and setting off at once." Keith-Falconer felt the same mighty impulse, left home and country, and settled at Aden, which for two short years became his mission field, and then his grave. The mantle of the elder Lansing fell upon his son, and he with a few other kindred spirits rose up at the Divine call and started the Arabian Mission, which now occupies the three most important points on the eastern side of the peninsula. Another mission, afterward taken up by the Church Missionary Society, was commenced at Kerak, on the mountains of Moab, by a Methodist preacher, Mr. Lethaby, and his wife; and Bagdad, which had already been occupied by the same society, in connection with their Persian Mission, now assumed new importance as a great Arab city. Finally the venerable Bishop French, who, after some thirty years of missionary labor in India, could not, though feeble and broken, cease from his loved employ, commenced work at Muscat, where shortly after, in a little nook at the foot of the cliffs, where the waves have washed up just sand enough to afford space for a few graves, he was laid to rest, consecrating the whole movement by his noble example of devotedness unto death for the salvation of his fellow men.

Thus six of the most important strategic positions around the great peninsula are now held for Christ; those on the East Coast and at the head of the Gulf, commanding the whole *hinterland* of Central Arabia, by (the American) Arabian Mission; that at Aden by the Scotch Mission; and the two on the north by the Church Missionary Society. When we remember that this has been accomplished in little more than ten years since the attention of the Christian Church was first drawn to the subject, including all the preliminary organizations at home and inquiries abroad, before actual settlement on the spot could be effected, there is cause for thankfulness and praise. At the same time it is necessary to point out that each of the three stations of the Arabian Mission is held at the present moment by *only one man*, whose death or disablement by sickness would instantly stop the work at that point. Immediate and strong reinforcements are called for. Only one side of the great fortress is as yet, and that but partially, invested, and no advance into the citadel, the great populous centres of Nejd and Jebel Shommar, is possible without further help. Ten millions of Arabs need something more than half a dozen men for their effectual evangelization. It is surprising, indeed, how much of vigorous forward movement and exploration has been done, chiefly by the Americans, in this short period. They have explored the beautiful mountainous country of Yemen in the southwest; several hundred miles of the coast of Hadramaut on the south, including the centres of Makallah and Sheher; and many hundred miles of the Euphrates and Tigris on the north, making the acquaintance there of new forms of Arab life, and of the interesting little community of the Sabeans, the descendants of the Hemero-Baptists of the first centuries.

They have annexed Bahrein and Muscat to Busrah, their original settlement, and Rev. S. M. Zwemer has pushed his reconnaissances inland as far as Khateef and Hofhoof, on the way to Nejd and Central Arabia, finding more than one evidence of the truthfulness of Palgrave's picturesque descriptions of that country. Thousands of Bibles, Testaments, and portions of scripture have been scattered by the Bible societies and missionaries around the various mission centres. Thus a good beginning of the great work has been made, most of the

strategic points for mission work have been occupied, but nothing more; but enough at least has been done to show that if only the men now in the field be properly backed up by the churches at home, not many years will elapse before all Arabia, north, south, east and west, shall have heard the joyful sound, and "Ishmael shall live."

Let us now look a little more closely into the conditions of this great problem, the evangelization of Arabia. Nothing need here be said about the geography, climate, etc., of the country. Ample information already exists upon



FOUNDERS OF ARABIAN MISSIONS.

this part of the subject, and may be easily found elsewhere by those who desire it. Of the present distribution of political power, however, some account must be given, and I take the following from a tract by Rev. S. M. Zwemer.

"Sinai is Egyptian, and also the 200 miles of coast south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission but do not despair of future revolution. El Hasa (on the East Coast) frets like an Arab steed under the yoke of taxation,

and Mecca itself dictates at times to the power behind the throne at Constantinople. The tribes near Aden, and the entire South Coast, including Oman with Muscat, are in one way or another under subsidy or 'protection' by the English, who rule the Gulf, and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of the greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel-Shommar. For the rest, nomads roam the free desert, acknowledging no Sultan save the sword; they hold the parliament of war or peace in the black tents of Kedar. Thus, within the last fifty years have the schisms of Islam, the turmoil of Arab rebellion, and the diplomacy of English commerce, burst the barriers of the land of Ishmael for the All-Conquering Son of Isaac: the very cradle of Islam is almost unveiled for the heralds of the Cross." To which I may add that Bahrein, the name given to two islands which lie just off the coast of El Hasa, and are the centre of the pearl fishery, has in a remarkable manner been preserved from Turkish aggression, and is ruled by an Arab Sheikh under the control of the British Resident at Bushire. The islands have a large population, are the nearest point along the coast to Nejd and all central Arabia, and are therefore of the utmost importance as a mission station for an advance in that direction. In all these political arrangements we clearly trace the overruling hand of God, curbing Turkish aggression, suppressing Wahabee fanaticism, and so preparing the way for His Gospel. There is not room to dwell here upon other influences which have told in the same direction, such as the extension of commerce and intercourse with India, and the spectacle of the beneficent results of the British Government in that country, in Aden, and in Egypt.

But of yet greater interest is the question of the present religious condition of the Arab races. Does Islam retain its hold upon them as firmly as ever? How does their present mental attitude toward it, and toward the Christianity which it once supplanted, compare with that of the past ages, and with that of the Arabs of North America? The question can only be lightly touched upon here. To treat of it at all satisfactorily would need a wider and fuller acquaintance than we yet possess, not only with the extent to which the outward forms of their religion are observed, but also with the inner thoughts and life of the people. Arabia is an immense country, about three-fourths the size of India. Vast portions of it have as yet been unvisited except by a chance traveler passing hastily through, and having little real intercourse with the inhabitants. There may be lying, deep below the surface, phases of religious thought in parts of it with which we are wholly unacquainted. Has Christianity quite died out in the course of ages, or are there still faint memories and traditions of it which have influenced the religious ideas of the present day? We know not. It is certain, however, that in another country which might be named such a survival of as remote a past has actually taken place, and may yet prove a powerful factor in the conversion of its inhabitants. In general terms, however, it may perhaps be said that the influences of time have told less unfavorably, from the Christian point of view, upon the Arabs of Arabia than upon the scattered but probably equally numerous portions of the race in North Africa. Romanism with its idolatry, on the one hand, and the scepticism and atheism which are the reaction from it, on the other, are the only forms of religious opinion, under the general name of Christianity, which the Arabs of North Africa have been acquainted



ARABS AT BUSRAH, ON THE RIVER.

with. The one they contemptuously reject, but the other is secretly spreading among the more cultured classes, especially in Algeria and Tunis, where French education is rapidly extending, and the state of mind it produces is even more unfavorable to the reception of the truth than the most fanatical forms of Mohammedanism.

The isolation of Arabia has to a great extent preserved it from these forms of error, while there has been nothing within the borders of the peninsula itself to strengthen or resuscitate faith, or effectually to counteract the disintegrating forces of sectarian division, Persian speculative thought, and, more perhaps than either, the indifference to all religious questions, which seems, according to some authorities, to be a characteristic of the race, and which in the case of the Bedouin is said to have led even Mohammed to despair of their conversion. In point of fact, Islam from the very first seems to have taken far less hold upon the Arabs than might be supposed. Immediately after the death of its founder a general revolt from its teachings took place, and for centuries the popular religion seems to have been little more than semi-paganism. Wahabecism, which was an attempt to reinstate the religion of the prophet by his favorite weapon, the sword, has failed egregiously, and is now in the last stage of decay. The Arabs remain Mohammedans simply because they know of nothing better: fanatical in some parts, doubtful and bewildered in others, not because they have rejected the Gospel, but because they have never heard it. The Bedouin, constituting perhaps a fourth or fifth of the population, are for the most part Mohammedan only in name, observing the prescribed forms in the neighborhood of towns, but speedily casting them aside on regaining the desert. Yet there are men among them not without reverent thoughts of the Creator, derived from the contemplation of His works, thoughts which, according to Palmer, take sometimes the form of solemn but simple prayer. A missionary who some years ago spent more than two months with one of these tribes, living with the Sheikh, and accompanying them in their wanderings from pasturage to pasturage, found them willing though not particularly interested listeners, and singularly amenable to the Word of God as the one authority in matters of faith. The Sheikh, seeing that the missionary disliked traveling on the Sunday, inquired the reason, and willingly accepted the word of the Book as decisive upon the point, and indeed upon every other point, and from that time the tribe never marched upon the Sabbath. How sad it seems that so few of the race have as yet come under the sound of the Gospel!

In the cities and towns there is, of course, a more rigorous observance of the outward forms of Mohammedanism, but there is also among the upper and middle classes, especially on the eastern coast, widespread doubt. A missionary writes: "There are very plain indications of an undercurrent of scepticism and free thought. Indeed, to anyone who knows the Mohammedans intimately, it is scarcely an *undercurrent* at all. I know men in the most learned Mohammedan society of B—who, judged by their dress and outward appearance, would be taken for bulwarks of the Mohammedan religion, and who yet have no more belief in it than Professor Huxley has in Christianity. One of these men astonished me by his expressions of downright loathing of the religion of which he is a professed teacher."

It would be foreign to the special object of this paper, and altogether beyond its scope, to give any detailed description of the doctrines and practices of Islam. It may suffice to say with regard to them all, that holiness of heart has absolutely no place in the religion of Mohammed, and that just as polygamy, unlimited concubinage, and divorce, being regarded as of Divine sanction, are not in the least degree revolting to the moral sense of its votaries, so there is no connection, either in fact or in popular estimation, between the most rigorous observance of the outward forms, which are of its very essence, and a holy life.



MISSION HOUSE AT BUSRAH.

Arabs are not in the least deceived by what they know to be merely outward and ritual, and wholly without effect upon the heart; they draw, in fact, an unfavorable inference from much outward show of religion. In North Africa they have a saying: "Shun a man who has made a pilgrimage to Mecca once; live not in the same street with one who has performed it twice; and reside not in the same country with one who has visited the Kaaba thrice." I once myself formed one of a circle of some twenty guests in the house of an Arab gentleman, who (excepting myself), when the evening *adtham*, or call to prayer, sounded

forth from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflexions and prostrations, but of whom he afterward privately declared that every one was a thief, handing me at the same time the key of a room where he had had my baggage locked up, and warning me to be on my guard. The true Christian idea of prayer appears to be wholly wanting, though in times of great distress short ejaculatory prayer will be put up. The intercession of saints is much resorted to; prayer is offered at their tombs. At times the poor people, failing to receive an answer to such prayers, resort in their despair to necromancy.

In Arabia the women "pray." "At home," says Mr. S. M. Zwemer, "a larger proportion observe the times of prayer than do the men." (This is not the case in North Africa). In the towns girls seldom, and boys never, "pray," until they are over twelve years of age. Women are seldom or never allowed to attend the public prayers in the mosque. Few of the Arabs can read, perhaps not above 10 per cent. of the dwellers in town, and only some of these understand what they read of the Koran. The Bedouin are wholly illiterate. Slaves are imported *via* Jeddah and the Persian Gulf, they are sold in Busrah privately, and doubtless in other towns, being brought from Mecca as merchandise by the returning pilgrims. Polygamy is practically universal among the well-to-do classes, and divorce, almost unlimited, with its attendant horrors of cruelty and suffering, takes its place among the poorer. Thus, with polygamy, slavery, and divorce (all sanctioned by their religion) the state of Arab society may be imagined. Happily space does not permit me to enlarge upon this terrible subject.

So, with fasts and prayers and pilgrimages, hoping in his good works, the mercy of God, and the intercession of the prophet (such intercession being wholly unauthorized by the Koran), the poor Arab wends his way down through life, is laid to rest at last with his face toward Mecca, and passes into eternity with a lie in his right hand. One thing he never knew, that gracious message that was intended to be familiar as a household word to every member of the human race, that God loved him as God only can love, that Christ died for him, and that a free pardon and full salvation awaited his acceptance. He knew it not because he was never told, and he was never told because for ages the Church lost the blessed truth, and since it recovered it has neglected the one great duty, to proclaim it to every creature. Thank God those times of ignorance are nearly over. Through the tender mercy of our God the day-spring from on high has visited Arabia. And may we not hope that the churches which have taken the lead in this great movement will spare no effort, neither men, nor life, nor money, to carry it on to the designed consummation.

Thus far we have traced the rise and progress up to the present time of the Arabian Missions. A few brief remarks as to the future may not inappropriately conclude this paper.

1. It will be seen from what has been said that all the western and southern sides of Arabia are still without a missionary. The Free Church of Scotland Mission at Aden is doing an important work, and there is a wide field for extension before it. Not, however, being acquainted with its plans for the future, I do not venture to say anything on the subject here. Jeddah, however, the port of Mecca, might afford a base where, in spite of the intense jealousy and watchful-

ness of the Turk, a work might be begun. Asir and Yemen may not be accessible just at this moment, but they soon will be so.

2. As to the rest of Arabia, including the eastern, central, and southern provinces, in fact quite one-half of the peninsula, I am indebted to the Rev. S. M. Zwemer for the following sketch, the result of four years' study of the subject on the spot, of a missionary scheme, such as the Church which sent him and his fellow-laborers out can hardly stop short of. I give this sketch only in a very



ARAB GIRL.

abbreviated form. Such a scheme would include three provinces, Hassa, Oman, and Nejd, with Busrah on the north, and a part at least of Hadramaut on the south. There would be twelve centres--viz., the seven coast towns already occupied, or visited, by the American Mission, four island towns, Hail, Boreyda, Hofhool, and Riad in Nejd, and two or three island towns of Oman, and Hadramaut (Makallah is included in the coast centres). These would require twenty-four missionaries and twelve native helpers. The cost would be, in

round numbers, \$30,000 a year—viz., \$25,000 in addition to the present outlay on the missionaries and native helpers, new in the field. "With this demand supplied, all of Eastern, Central, and Southern Arabia would in ten years be permeated with the Gospel message, by work and printed page. Leaving all other results with God, is that too much to pay for such a privilege? Can the Dutch Reformed Church do it? Will she do it?" To such an appeal there can be but one reply. That Church, when it took up the mission originally, commenced on an independent basis as the Arabian Mission, did so with full knowledge of the plans and purposes of its founders, which, as the very title of the mission shows, embraced nothing less than such a comprehensive scheme of evangelization as that above described. Surely then that Church will feel it to be both a duty and



MISSION HOUSE AT MUSCAT.

a privilege to carry that scheme through to the end.

As to the qualifications needed for the work, here is a description by one of the missionaries now in the field:

"1. A strong and sound constitution.

"2. Ability to acquire the language. This is the one and only qualification needful, mentally. Scholarship is good, but not at all *necessary*. Deep and abstruse arguers will not be wanted in Arabia for fifty years to come.

"3. As to character—humility, patience, love—these three. A man with a hot temper could never stand three seasons in the Gult. But after you have got these for foundation, pile on all the fire and zeal and enthusiasm you can get.

"Lastly, men full of the Holy Ghost, sine qua non."

Christians of America, harken to your brethren's call from the Gulf, come and take your stand by their side. The future of Arabia is largely in your hands. It will be very much what you make it. "Who among you is willing to consecrate this day his service to the Lord? The Lord his God be with you, and let him go up."—*Reprinted from the Missionary Review of the World, October, 1895.*





FOR SUFFERING ARMENIA.

REVEREND AND DEAR SIR:

In response to a movement started by our Association, the General Convention of the Protestant Episcopal Church, on October 10th, took the following action:

Whereas, The Armenian Church, one of the most ancient communions of Christendom, is being subjected to a persecution of peculiar atrocity, involving the wholesale slaughter of men and the violation of women; and

Whereas, Those who survive these terrible persecutions are now perishing from disease, cold, and hunger; and

Whereas, In the New Testament times, as St. Paul tells us, the churches of Christendom contributed to relieve the necessities, each of the other;

Resolved, That this convention commends to all those whom it in any wise represents, and to all Christian people, the prompt and energetic employment of whatever measures may contribute to the succor of this afflicted people, and especially such contributions as may relieve their sore necessities.

Resolved, That the authorities of the Church of England be respectfully asked to take such action as will fitly commend the cause of the Armenian Church to the whole English-speaking world.

Subsequently the National Council of the Congregational Churches of the United States adopted the following resolution, by rising vote, unanimously:

Whereas, The National Council of Congregational Churches regards with deepest concern the inhuman atrocities still continued against Armenians and other subjects in the Ottoman Empire, for which the government of that Empire is responsible; therefore,

Resolved, That in our judgment the time has come when the government of the United States should take such measures, in co-operation with the other great powers, as will not only effectually protect all American citizens, missionaries and others in Turkish dominions, but in the name of our common humanity will present a determined protest against these barbarities, and that our government should give moral support to the movement of European powers to cause the outrages to cease, to the extent, if necessary, of the abolition of the Turkish government.

Resolved, That a copy of these resolutions be forwarded to the Secretary of State at Washington.

The papers daily continue to bring us fresh accounts of massacres of helpless men, women and children, and it is evident that the whole Christian population in Turkey is threatened with a most dreadful fate, and never was the sympathy and help of Western Christians more needed.

We have no doubt that you will regard the movement worthy of your support when you consider that this will be the first time in sixteen hundred years that a Christian Nation of the West has stretched forth a friendly hand to this distant Eastern Church, which, through long centuries of martyrdom, has stood alone and upheld the banner of the Cross.

The following cable message has been received in this city by ex-Minister Oscar S. Straus from the Rev. Henry O. Dwight, the head of the Bible House Mission at Constantinople:

Armenia laid waste; quarter million souls destitute; details through Central News; instant action can save thousands. Will you start humanitarian work, forming strong, non-partisan relief commission, independent of missionaries.

Can you not have a collection taken up in your church to relieve the present urgent necessities of the Armenians, caused by the widespread famine which the Turkish Government is systematically fostering as a quieter, but not less effective, means of exterminating the hated "Ghiaour?" Contributions are received by Charles H. Stout, Treasurer, National Bank of the Republic, No. 2 Wall Street, New York City.

We shall be happy to send you more copies of the BULLETIN if you can distribute them to advantage.

Can you not also hold a meeting in your place and pass resolutions somewhat similar to the appended which was adopted here, and send the same to President Cleveland at Washington, and to your Representative in Congress and to your United States Senator, and also send to them and to Senator Hoar an endorsement of the resolution introduced into the Senate by the latter?

Senator Hoar's resolution reads as follows :

Resolved, That the Senate will support the President in the most vigorous action he may deem fit to take for the protection and security of American citizens in Turkey and to obtain redress for injuries committed upon such citizens; and be it

Resolved, That the President make known to the Government of Turkey the strong feeling of regret and indignation with which the people of America have heard of the injuries inflicted upon persons of the Christian faith in Turkey, and that the American people cannot be expected to view with indifference any repetition or continuance of such wrongs.

If you send us copies of any resolutions we will try and cable them to Europe.

Hoping that you will do all in your power in this Christian work,

We remain,

Very faithfully yours,

J. BLEECKER MILLER,
Chairman.

CHARLES H. STOUT,
Treasurer.

HERANT M. KIRETCHJIAN,
General Secretary.

NEW YORK, November 26, 1895.

RESOLUTIONS OF MASS MEETING HELD AT CHICKERING HALL, NEW YORK,
NOVEMBER 21, 1895.

Whereas, The Government of the Sultan of Turkey has systematically deprived the Armenian people of its inalienable rights, including those of life, liberty and pursuit of happiness;

Whereas, He has refused to carry out his oft-repeated promises to reform said evils, but has rather increased them by giving his assent for quartering large bodies of troops among them; for protecting these troops by a mock-trial from punishment for any murders which they should commit; for cutting off the trade of Armenia with all parts of the world; for imposing taxes on them without their consent; for transporting them to distant places to be tried for pretended offences.

Whereas, The Sultan has practically abdicated government in Armenia by declaring the Armenians out of his protection and waging war against them;

Whereas, He has plundered their country, burnt their towns, and destroyed the lives of their people;

Whereas, He is at this time transporting large armies of mercenaries to complete the works of death, desolation and tyranny already begun, with circumstances of cruelty and perfidy not paralleled in the most barbarous ages and totally unworthy the head of a civilized nation;

Whereas, He has brought into their country the merciless Kurdish savages, whose known rule of warfare is an indiscriminating destruction of all ages, sexes and conditions; and,

Whereas, In every stage of these oppressions the Armenian people has petitioned for redress in the most humble terms, but their petitions have been answered only by repeated injury; and a Prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a people; therefore,

Resolved, That we, citizens of New York, in mass meeting assembled, solemnly declare:

That in our opinion the Sultan of Turkey has forfeited all right to rule over the Armenian people;

That we respectfully urge our Government to make every possible effort to induce the governments of Christendom to rouse themselves from their apathy and put an end to this intolerable state of affairs, which threatens with extermination thousands and thousands of innocent fellow Christians;

That we urge upon our Government also to do everything in its power to preserve the fruits of American missionary toil;

That we express our ardent sympathy with the unutterable sufferings of this persecuted race; and,

That we call upon all the peoples of Christendom to insist that these unutterable sufferings shall cease.

[OVER.]

The following is a copy of the call for the Mass Meeting in this city:

**FOR ARMENIA,
MASS MEETING
IN
CHICKERING HALL,
UNDER THE AUSPICES OF
THE ARMENIAN RELIEF ASSOCIATION,
Thursday Evening, November 21st, at 8 o'clock.**

To protest against Turkish barbarities ; to appeal to the Powers of Europe and our Government to stop the slaughter of Christians ; to demand the protection of American life and property and the fruits of American Christian work in Armenia.

All citizens who love justice and the honor of the American name, attend !

The Hon. SETH LOW, LL.D., will preside.

Vice-Presidents :
(Names of leading citizens.)

TOPICS OF THE DAY.

THE POSSIBLE EXTIRPATION OF THE ARMENIANS.

ENGLISHMEN have a great difficulty in believing that the dominant party in Yildiz Kiosk intend, or at least intended till Europe interfered, the total destruction of the Armenian people. It is impossible, they say, to kill out a nation, even if it only numbers a million; no one, they secretly think, would be wicked enough to make such an attempt, and they never give up the hope that the Armenians, driven to despair, would defend themselves as Montenegrins do. The first argument has, if by extirpation you mean wholesale slaughter, something to be said for it. It is nearly impossible to kill all the people of any race which has once become civilised enough to be aware of its danger, for the people either fight, and in defensible places win the battle, or they fly, and, after incredible hardships, some survive. It is not quite impossible, for Genseric and his Vandals probably did kill out the whole civilised population of Northern Africa, and the Arabs must have killed more than one or even two millions of the older population of Egypt, but still extirpation in its literal sense is an extremely difficult work, and, except in the cases quoted, has probably never been carried out in the literal meaning of the word, the one apparent case, the total disappearance of the highly civilised Cambodians, having probably been due either to a long-continued drought, or to an outburst of malarial disease, such as emptied and desolated for ever the splendid city of Gour, the old capital of Bengal, whose sculptured ruins still occupy square miles of soil. If, however, by extirpation the speaker means destruction as a people, thus including dispersion as well as slaughter in his survey, the impossibility disappears. The Saxons probably "destroyed" the Britons in that fashion; and Titus, the "delight of the world," certainly in that fashion "extirpated" the Jews, who never again became a people, or attempted to cultivate the soil of their own land. The Spaniards, in that sense, "extirpated" the Moors, who had risen to a high civilisation, the few who remained in the Peninsula being absorbed in the white population, especially in Algarve, the southern province of Portugal, and disappearing finally from human ken. It would not only be possible, but easy, for the Ottomans to destroy the Armenian people in this way, for a third of them at least are scattered through the Empire, and can be massacred in detail, and the remaining two-thirds, if sufficiently persecuted and slaughtered, would fly, as the whole upper class is flying, into Russia. They were great soldiers once, but they are not fighters now; they are as visible among Mussulmans as goats among oxen; they have no arms, and their efforts at self-defence are as futile against weapons of precision as those of the fighting Aztecs against Cortez's mail-clad cavalry. The operation would not take two spring seasons; after which the relics of the Armenian people would be wanderers, perhaps for ever, over earth, or perhaps, being Christians and full of industrial capacity, would be absorbed among the multitudes who now populate Southern Europe. It is, as we conceive, quite one of the chances of the present day that the ancient Armenian people, who are as Aryan as the ancient Persians or ourselves, may pass from the face of earth, dying finally of Turkish violence and European betrayal.

The second reason for doubting the occurrence of such a calamity, the impossibility of believing that any one should form such a design as extirpation, has no foundation whatever. There is no reason for believing that Titus was a worse man than Abd-ul-Hamid; and he carried out to its logical conclusion towards the Jews precisely the policy which the Sultan is carrying out towards the Armenians. Ferdinand of Aragon was in no way worse than most Princes of his time, and he relentlessly carried out the expulsion of the Moors. Philip II. procured a decree from the Inquisition sentencing to death the whole Protestant population of the Netherlands. He was probably a specially bad man, but Louis XIV. was not, and he treated his Protestant subjects precisely as the Sultan is now treating the Armenians. Even in our own time a great Christian Sovereign has begun the expulsion of three millions of Jews, and only

this week two orators in the Austrian Parliament demanded the deportation of the same race in tones which indicated that if the work were accomplished by mob violence—which would involve massacre—they at least would not be displeased. There is no reason why a Sultan should be more merciful than these men, and one strong reason why he should not. He probably shares to the full the impression of his Mahomedan subjects, that the Armenians are guilty of treason, and have become a danger to Islam. He knows, it is true, that they do not rise in insurrection, but he believes that they are appealing to the foreigner, and that it is in consequence of their hostility that European squadrons are gathering in menace on his coasts. Under those circumstances he, as Khalif, is not only entitled to "restore order," but is bound to do it, and may very easily, as Mahomedan and as Turk, believe as Titus believed, that the interest of the Faith or of the Empire requires a policy of extirpation. That those around him believe this is patent on the face of things, and it is probable that the ordinary Ottomans believe it too, for they have the instinct of a dominant caste, they see how Armenians hate them, and they know that whenever they are threatened, their Christian subjects appeal to Europe with more or less success. That the Armenians are comparatively rich and pleasant to plunder is true too, as a correspondent of the *Times* argued on Tuesday; but the grand motive of the massacres is not greed, but hatred, hatred like that of Ferdinand for Moors, Louis XIV. for Huguenots, or Dr. Lueger for Jews. There is no hope for Armenians in the second argument; and none in the final one that they can resist. They cannot resist effectually. Englishmen could not, if they were disarmed, undrilled, and surrounded at once by a regular and most formidable soldiery, and by a hostile and well-armed mob. You might as well expect the Jews to resist in Russia, or the gipsies in Roumania, or the Catholics in Great Britain. They have not the means to resist, and if they do, they are only crushed more completely and more quickly, for though the Regulars do not interfere at first, they will not stand by and see their co-religionists defeated by men whom they regard as "risen" and ungrateful slaves. The Americans would not assist blacks against whites in a local riot, and the hatred of the Turk for a Christian subject who disobeys is deeper than the hatred of an American for an "insolent" black, for he thinks he is justified by his creed, which the American does not, and he has a fear that his opponents may find foreign protection, from which the American is exempt. In plain English, the Armenian, having once aroused Ottoman jealousy as well as hate, must either be protected from the outside, or he will perish.

Our people will understand the whole situation if the Macedonians should rise in insurrection, and be put down as the Armenians are being "put down." The sympathy of Europeans and Asiatics is so imperfect, that even the modern passion of pity grows cold when the victims belong to the latter continent. The Japanese massacre of the Chinese in Port Arthur hardly stirred Europe more than a great railway disaster would have done. The great persecution of the Jews in Russia was no doubt condemned, especially by religious persons, but it woke none of the passionate feeling aroused two centuries before by the cruelties inflicted on the Huguenots of France. Not only were the flying Hebrews not welcomed here as the Huguenots, who were fed, comforted, and subsidised, but the mass of the population objected to their coming, sulkily declaring that Russian Jews were a dirty lot, and would bring down the general rate of wages. Even for these Armenians, though the existence of treaties and a general horror of Turks wakes in this country a certain energy of denunciation, the general sympathy is imperfect, the subscriptions for the ruined come in in dribbles, and many of the journals are willing to believe not only that Armenians are disagreeable folk—which is true enough of classes among them, they often displaying the Asiatic tendency to insolence in prosperity—but that they are capable of rising voluntarily upon Mussulmans, which is like saying that the Jews of our East-End are capable of organising a revolt. The Macedonians, on the other hand, are as European as we are. Every blow struck will be realised all through Europe; and if the Macedonian women are treated as Armenian women have been treated, nothing

annual sum which the people of this Kingdom either would or could afford to dispense with and to replace, quite unnecessarily, by an increase in the rates.

On Wednesday afternoon, a meeting was held in the Museum of Practical Geology, Jermyn Street, for the purpose of erecting a memorial to the late Professor Huxley, the eminent biologist and the founder, as we may call him, certainly the namer, of the growing company of Agnostics. He deserves to be remembered, for he was, in his own way, one of the greatest forces of our generation; and as a member of the London School Board, he did a good deal, in spite of his own doubts, to encourage the reading of the Bible in our elementary schools,—probably the most impressive of the influences which they diffuse. The Duke of Devonshire, as Lord President of the Council of Education, under which Professor Huxley had, in his laborious life, worked in so many important Commissions, took the chair, and enumerated his great services to science and to the well-being of his fellow-citizens; and after a speech from Professor Michael Foster, Lord Kelvin followed with a cordial and generally just eulogy on the great qualities and the indefatigable labours of the equally original and popular biologist, but Lord Kelvin added what we think was a mistaken tribute to his “contributions to thought in respect of theology,” describing them as of a character which would put Huxley’s “name and fame in a very high position indeed.” They were, no doubt, contributions of great vivacity and that displayed much reading, but of little judgment and no impartiality. Mr. Balfour’s speech was the best, for he treated Professor Huxley as the ablest and most effective of the exponents of Darwin’s evolutionary doctrines. Mr. Leslie Stephen touched effectively on Huxley as a spokesman of the Agnostics militant, and described him as one who, in the words of the *Biglow Papers*, could not be matched “for putting in a downright lick between the eyes of humbug,” which was quite true, though it should have been added that he sometimes missed his aim, and struck a hard and wild blow at thinkers wiser than himself. But the meeting ended in the determination to erect a statue to Huxley in the Museum of Natural History, and to strike a medal in connection with the Royal College of Surgeons. None of his admirers said, what we believe to be true, that if Huxley had chosen to devote his great gifts to political life, he might have proved a very unique and potent force in Parliament.

On Wednesday Lord Halsbury opened the Winter Session of the Royal Society of Literature by an interesting paper on poetry. The drift was rather to minimise (we think, even excessively) the significance of metre and rhyme, and to treat prose as in a very large degree the instrument of poetic thought. No doubt it is, but rhythm and rhyme add so much, not merely by charming the ear, but by defining the form, and bringing out the mutual relations and adaptations of the various elements in all imaginative conceptions, that we do think poetic thought without rhythm and rhyme, is like a soul without a body, a wandering spirit seeking in vain for any adequate organ of expression. Lord Halsbury concluded with a very just and wise attack on sensual poetry, in which the sensual element drowns the true ideal spirit of poetry. Doubtless it is true that poetry is essentially one of the upward forces of our nature, and that when its magic is used to lay to sleep or paralyse those upward impulses, there is a painful consciousness of perversion,—of the abuse of a divine gift,—as if wings were used only to help in crawling on the earth, or to stimulate the appetites. We should have liked a fuller report of Lord Halsbury’s interesting address.

The Duke of Devonshire received a deputation on Thursday in favour of the proposal to establish a new teaching University of London, and to unite that University with the present examining University, as was proposed by the recent Commission. The Duke is evidently very friendly to the proposal, but also very anxious (and wisely anxious) to conciliate those who think that the administration of the new teaching University will be more or less inconsistent with the administration of the present examining University on the old principles, and may end in spoiling the latter without succeeding in giving to London a very much higher array of efficient teachers. The friends of the new teaching University evidently fear that Convocation will very probably defeat their wishes, and, if allowed, veto their plans. However that

may be, the Duke is surely mistaken in saying that the Chancellor of the Exchequer will not in this case be the lion in their path. We should think it is very likely that he will be. For it will be quite impossible to establish the desired staff of teachers without a *very large* contribution to the expenditure of the University from public resources. Even if Convocation and the teachers work together with the most admirable unanimity, it would be impossible to set on foot a great staff of brilliant teachers without great resources for the brilliant payment of the brilliant men required.

The University of St. Andrews prefers the Marquis of Bute to the Speaker who so recently resigned the Chair of the House of Commons,—Viscount Peel,—for their new Rector. Lord Bute obtained 120 votes to 80 given to Lord Peel. We suppose that Lord Bute’s unquestionable Caledonianism had a good deal to do with the matter. Or was it that the students of St. Andrews wished to know what a great Catholic would say of the ideal aims of a modern University? We should hardly have expected that from a Scotch constituency. For our own part, we should have been very glad to have heard Lord Peel—who, except as a very great and dignified political Judge, is hardly known to the English public,—speaking with perfect freedom to any great section of the rising generation, just as Carlyle spoke to the students of Edinburgh. We hear what all sorts of Progressives with formulated doctrines of their own say to the rising generation. We should like to have heard what a great Moderate who has watched the warfare of parties in the House of Commons thinks of the hopes of the present generation, and the best way of securing their fulfilment.

We regret to record the death of Lord De Tabley, one of the very few poets among the present aristocracy. He died yesterday week. His first poem, “Philoctetes in Lemnos,” was probably his best, and a very fine study in the Greek school. But both the volumes of shorter poems which he published within the last few years,—one of them scarcely a year ago,—contained some true poetry. Before he succeeded to the peerage he contested the county of Cheshire, as a follower of Mr. Gladstone, in 1868; but before the counties had received household suffrage, which did not occur till seventeen years later, a Liberal had little chance in Mid-Cheshire, and he was defeated. His poetry was most successful when he dealt with classical subjects, but he wrote a very impressive poem on the subject of Jael the wife of Heber the Kenite, though it cannot be said that it breathed a very Hebrew spirit, or in any way embodied the temper of Deborah’s great song. Lord De Tabley took a high place among the *poetae minores* of the day. And indeed, except Lord Houghton’s, and the Duke of Argyll’s, we cannot at present recall any other name in the House of Lords which has even put in a claim to be that of a poet at all. The peerage expires with him.

The German Government is trying to solve the agricultural problem by encouraging the production of beet. A tax, expected to yield £1,570,000 a year, is to be laid on the importation of sugar, and of this amount £1,000,000 is to be expended in tripling the bounties on home-grown beet-sugar. This will, it is believed, so stimulate the cultivation that over-production is feared, and the amount grown on each farm will therefore be fixed by Government inspectors. Any sugar produced in excess of that will be specially and heavily taxed, and the proceeds reserved to make up any deficiency in the bounty fund. It is believed that under this scheme the price of sugar will rise 30 per cent, while of course exporting facilities will be greatly increased, the bounty enabling the farmers to sell to exporters cheaply. The whole scheme is one of Protection in its worst form, but it will probably be rejected by Parliament.

We ought to record a fact very creditable to France, which is endorsed by English witnesses. The Hovas did fight a little when Antananarivo was attacked, but, nevertheless, when the French got in, they maintained perfect order. There was neither pillage nor massacre, and the foreigners in particular were carefully protected. All food taken was paid for, and the people seeing this, brought in supplies freely, and in a few hours life was proceeding in the capital much as usual.

Bank Rate, 2 per cent.
New Consols (2½) were on Friday, 107½.

could save either the throne of the Sultan or the Osmanli caste. The mysterious comity of race will influence us as well as pity; and those who pity will not flush, but turn white round the lips as only Europeans do. Then, and we begin to fear not till then, we shall realise to the full extent what the Armenians have suffered and are suffering, and what the real danger is,—that they will be actually exterminated.

THE MAGNETISM OF POLITICS.

MR. JOHN MORLEY is about to return to political life after the extremely short interval which has elapsed since his defeat at Newcastle. The Montrose Burghs will, no doubt, afford him the opportunity he desires. We do not doubt that from his point of view he is right. If he really believes, as he does, that the cause of Irish Home-rule is the cause of true peace and true Union between England and Ireland, it is fitting that it should have at least one earnest and able representative in a House of Commons which, outside the Irish Radical party, has hardly any ardent believer in that cause, certainly none of Mr. Morley's calibre. But the determination of so considerable a writer and thinker, to fly back into the thick of political strife, as a moth flutters back into the candle, after he has felt how much he has suffered in the distractions of political war, and on the whole to how little purpose, is interesting and significant. He was, perhaps, the one statesman of the last Cabinet who did not feel that he had lost caste by his three years' tenure of office. He had kept Ireland quiet, and had ruled it with a certain amount of success. Unionists, of course, hold, as we certainly hold very strongly, that he succeeded so far as he did succeed, because he had all the powers of the present Union to help him, and not in any degree because he proposed to himself to annihilate those powers. But that is nothing to our present purpose. We are not going to return to the old and almost exhausted question whether he is right or wrong, but only to discuss what are the causes apart from political conviction which have brought him back, under circumstances so discouraging, to the battle. He has all the accomplishments of a great writer. He has every excuse, if literature could possibly furnish an excuse, for acquiescing in his defeat, and leaving the cause of Irish Home-rule to a future generation to revive, if haply it be really so sound and so just that the future can be trusted to revive it. Many men who had possessed Mr. Morley's great literary gifts would, after his fifteen years' experience of the weariness and the dust of hopeless battle, have returned with a certain sense of relief and thankfulness to their literary work, and would have rejoiced in the tranquillity of the old life. Not so Mr. Morley. Though he has endured more disappointment and more varieties of disappointment than fall to the lot of most statesmen, disappointment at the miserable incapacity of his Irish protégés even more than at what he must regard as the perversity of his English adversaries, he is not disheartened. Turning away from the brilliant career which is open to him in literature, he goes back to the miserable confusions and the fruitless efforts of a strife which it would seem that mere politicians could wage with just as much (or just as little) effect, with an eager appetite, to us almost amazing. What is the secret of the craving which takes him back to it?

Of course it may be said to be an imperious sense of duty. Nor are we going to deny it. But such a sense of duty is quite inseparable from an equally strong sense of *desire* to perform that duty. No man in his place could feel this duty to be obligatory upon him unless the eagerness for the fray gave him full assurance that he could adequately perform it. If his intellectual conviction that the cause of Irish Home-rule is the cause of liberty were ever so strong, he would not feel himself under a positive obligation to lose himself again in the din of battle, unless he had that deep craving for the "delight of battle with his peers" which alone qualifies a man for such feats of knight-errantry. What we want to know is whence that deep delight in battle, —and such chaotic battle too,—really comes? Mr. Morley is in most directions a profound sceptic; a sceptic in the truest sense. Nobody knows better than he how to state the reasons against as well as for the dubious conclusions in which on most speculative subjects he is disposed to rest. If he saw it to be for his advantage, even as an Irish statesman, to set forth the position of his opponents with regard

to the question on which he is divided from them, with great candour and force, there is not one of those opponents who could do it better. It is not for want of discerning the strength of the opposite side of the case, that he cleaves so faithfully to his own side of it. If he had as much of the moral temper of the sceptic as he has of the intellectual qualifications for one who balances between opposite conclusions, he would certainly not rush back to the battle with the ardour which he actually displays. But the truth is that Mr. Morley has all the temper of the eager combatant, with all the intellectual furniture of the impartial thinker. He loves to breathe the air of battle, even though no one could expound better, —if he chose,—the reasons for expecting ultimate defeat as well as those for anticipating ultimate victory.

This is the true secret of the magnetism of politics for not a few men of otherwise very speculative and impartial minds. There is something of the same attraction for political strife in Mr. Balfour, though in him it appears to be combined with less of the blind ardour of battle, than it is in Mr. Morley. Here are two first-rate men, who, both of them seem to be possessed of large insight into the difficulties of confident belief, though the one always inclines towards revolutionising the world without any confidence that the revolution will be overruled by any higher power, and the other towards keeping it in the groove of cautious progress. Yet both are attracted to political warfare by a delight in combat which seems singularly combined with their gift for a certain intellectual neutrality. We can understand Mr. Balfour better than we can understand Mr. Morley, because at the centre of his mind there is certainly a profound trust in the orderly superintendence of human progress which suits his attitude as a Conservative though progressive statesman. It is far less easy to understand the association of something like vehemently revolutionary sympathies, such as Mr. Morley in all his French, and in some of his English writings, displays, with a clear discernment of the case on the other side,—for Mr. Morley does not think that there is any ultimate reason for identifying the government of the world with his own principles. But even in the case of Mr. Balfour it is impressive and not without a certain strangeness to find so much speculative balance of mind united with so much pleasure in the actual occupation and duty of the conduct of the battle. In Mr. Morley's case it is still stranger, for he cannot rely on any superintending power on the side on which he fights, and yet he can see, when he chooses, all the array of considerations which make against him, quite as clearly as those which make for him.

The truth is, we suppose, that the magnetism of politics for minds of considerable speculative width, comes from the joy of warfare for its own sake, which inspires so many wills, without necessary relation to the intellectual convictions on which the minds of the combatants rest. Clough, in his "Amours de Voyage," descants powerfully on the "ruinous force of the will" in supplementing intellectual bias by an almost arbitrary fiat of its own. We are disposed to discern this "ruinous force of the will" in Mr. John Morley's eagerness for political combat on the revolutionary side. He discerns clearly all that can be urged on the Conservative side. No one discerns it better. But for all that he delights in the fray, and delights in it all the more when he finds himself advocating the losing side. Of no one can it be said more truly, "Victrix causa diis placuit, sed victa Catoni." He can understand fully all that makes for Conservatism, but he has a special joy in all that makes for the defeat of Conservatism, and for turning politics topsy-turvy. The magnetism of politics is not an intellectual magnetism. It is a fascination for the fray itself. And there appears to be an even greater joy in the battle on the side of revolution than there is on the side of Conservatism, for the revolutionist fights for the joy of the battle alone, for the delight of upsetting conventional assumptions which irritate him, the Conservative of Mr. Balfour's type, fights as the servant and the minister of the power which has conducted the long development of human civilisation.

THE THREAT OF REPRESSION IN GERMANY.

THE news from Germany is not good. Statements reach us from all sides that a change has passed over the Emperor's mind with regard to Socialism, and

the kindred body of opinion which in Germany calls itself Social Democracy. At the commencement of his reign his Majesty imagined that he could cure Socialism as a State disease by improving the condition of all workmen, and he called a conference of European representative men to consider the subject. They gave him little more help than writers on economics have hitherto done, but he persevered in his efforts, and carried by a sort of dead heave the Bills ensuring damages to workmen injured while at work, and securing for a section of them pensions in old age. The artisans were greatly pleased by his demeanour; they called William II. "the workmen's Emperor," and for a moment it seemed as if Socialism and Social Democracy had both fallen to a discount. Very soon, however, the workmen found that the Emperor had not granted, as he could not grant, the things they really desired—namely, a higher minimum wage—this is the point at which the German industrial system breaks down—an eight-hours day, and aid while out of work; and the teaching of the Social Democrat leaders resumed its influence on their minds. At the last election nearly 600,000 votes were thrown for the Socialist candidates of different shades, and their leaders openly boasted that they formed the largest single and homogeneous party in the State. They developed, moreover, a certain amount of statesmanship; fought against the steadily increasing military expenditure; made a sort of agreement with Anti-Semitism, which is always and everywhere anti-capitalism; and even agreed, though only by a majority, to conciliate the peasantry by withdrawing a grand clause in their programme,—namely, the nationalisation of the land. The peasants, who are most of them freeholders, or tenants beyond eviction, are not going to put over themselves an irresistible and most penurious landlord. Whether, in addition, the Socialists began to advocate, as one of them advised, a determined propagandism in the barracks, we do not quite know, any such clause in their programme being, of course, studiously concealed; but two or three trials have seemed to indicate such an intention on their part, it not being likely that even devotees of the system would run so terrible a risk without sanction from the central organisation. At all events, the Emperor grew irritated with his disappointment and the evident intention of his enemies to secure a majority for Labour,—an irritation manifested in repeated speeches; his irritation was deepened very naturally by the Socialist address to French workmen protesting against the celebration of the anniversary of Sedan; and of late he has seemed disposed to doubt whether repression, pure and simple, would not be wiser than conciliation. He has allowed the public prosecutors, for instance, to prosecute the mildest utterances of Democratic opinion, and to treat all criticism of his own acts, policy, or words, as *lèse-majesté*. So zealous, indeed, are the police, and so severe the Judges, that at this moment liberty, even as it is understood in Germany, does not exist for the Press, and if we may judge by the Delbruck incident, it hardly exists for publicists at all. Moreover, he has allowed the police or ordered the police to seize, with every circumstance of insult and violence, all the private papers of the Social Democratic Committee, and of all its conspicuous members, whether past or present. The High Conservatives of Prussia, however, are not satisfied with these strong measures, and they press on their King advice which is best indicated in the following sentences, attributed by the *Times'* correspondent to Herr Stumm, a great industrial magnate, and a confidant of the King:—

"In connection," he writes, "with this recrudescence of police activity it may be interesting to quote, though one can only do so with all reserve, the language recently used at Saarbrücken, according to the *Frankfurter Zeitung*, by one of the Emperor's most intimate friends, Herr von Stumm, the great industrial magnate, who both in and out of Parliament has always been one of the most outspoken advocates of repressive measures. 'All Socialist movements,' he is said to have declared, 'whether they are called Christian, Social, or by any other name, only bring grist to the Social Democratic mill and promote revolution. For my part I shall do what I can to avert from Germany such a disaster as a revolution must be. I am going to join the Emperor's shooting party on Friday, and as I know that his Majesty shares all my views in this respect, I shall do my best to impress upon him the necessity of using force, regardless of consequences, even if it leads to a life-and-death struggle.'"

It is not, of course, proven that the Emperor is intending

to appeal to forces outside the Constitution; but it seems certain that, within its limits, his Majesty has broken finally with the Democratic party, and that he has no longer any hope from measures of amelioration.

That is bad news. It is of the highest moment for Europe, both for the present and for the future, that the organisation of Germany should be strong, and a war between the Emperor and a great section of his people would, even if the war were conducted constitutionally through statutes, seriously weaken it. He would not, to begin with, carry all the smaller States with him, Baden, for example, a most loyal State, would be certain to resist, as probably would Bavaria and the Free Cities, and their example would intensify the irritation in Prussia. He would find it most difficult to carry any new financial Bills in the Parliament, and he would be exposed to a volley of criticism within the Reichstag which he could scarcely suppress without avowedly prohibiting the sittings of that body, and thus assuming autocratic power within the entire Empire. The Liberals, though not Socialists, share in their disgust at purely repressive laws, while the Conservatives would make their support depend, as they have already threatened, upon measures the immediate and direct effect of which would be to raise the price of food and thus furnish the Socialists with a new army of recruits, who would plead before the tribunals hunger as a final excuse. Even in Prussia itself, where loyalty is so powerful and the bureaucracy so strong, pure repression carried out to its logical extreme, must sooner or later weaken the Executive. The Prussian people, including even the High Conservatives, are no longer prepared to be sentenced by administrative order. Yet the first piece of machinery to break down would in a case like this be the jury system; the second being the system of direct taxation, which could not be collected by soldiers or in face of a widely diffused spirit of resistance. Combinations on the Continent are not dependent on the Press, and the Emperor-King would find himself in the position of a master whose hands, without specifying their particular grievance, have silently struck work. The immense and indeed irresistible strength of the Army, upon which politicians like Herr Stumm rely, only adds to the weakness of the State when quietly defied, for it compels all the recalcitrant to adopt and confine themselves to passive resistance, which there is no punishing. The very soldiery will not approve firing on unarmed men, while every external enemy of Prussia will declare that divided as she is by internal quarrels, the hour has at last arrived for a great endeavour to reverse the last decision of the battlefield. All the causes in fact which led to the defeat of the *Culturkampf* will be present once again, with this great aggravation, that the number of Catholics did not increase, while with every outburst of persecution the number of Social Democrats goes up by leaps and bounds. The Government, in fact, is repeating its old mistake, and endeavouring to use artillery against a danger which if not spiritual is at least purely intellectual. You can no more kill a thought with a bayonet than you can a dogma.

The change in the Emperor's policy is the more to be regretted because it is synchronous with a change in the attitude of the Socialists in the direction of common-sense. They are, we quite admit, increasingly foolish in the direction of international altruism, as they were sure to be when military requirements pressed so heavily on their wages; but the Emperor need not have regarded that. That is a sentimentality. Nations are very sweet-minded until they are threatened, after which they postpone obedience to the Gospels. There would not be ten men in Germany who, if the Fatherland were invaded, would hesitate to march, because on true Socialist principles "a country can have no frontiers." Even Quakers pay war-taxes, doubtless under mental protest; and the Socialist soldiery would march with the rest, fire volleys like the rest, and if fired upon would, like the rest, become for the time being at once courageous and vindictive. As for internal policy, the Socialists and Social Democrats were just splitting off from each other, the purer fanatics refusing to give up the clause about the land, while the leaders were quarrelling furiously, and threatening to form parties of their own. The party cannot die until there is more freedom in Germany and a higher rate of minimum wages; but it can very easily be split into groups, which are even now only held together by

...and stable choir. Mr. Dowser was firmer than over his orchestra—an excellent conductor. Altogether a verdict on the New York Musical Society outlook should be held over—in justice as well as kind. It may be that more decisive signs will come that Mr. Dowser has in charge the stalwart, refined and responsive chorus choir for which, as has been said, there is room to spare.

It is to be questioned whether any of the long list of strong performances, that doubtless will occupy the Metropolitan's patrons until the middle of February, are to occupy the regular public as unqualifiedly as the "Tristram and Isolde" ones. Certainly one may query whether a coming wave of interest can mount higher. On Thursday evening—that night being the first of the special subscription for German representations—the huge music-draw was given with the same honors to the protagonists, Miss Nordica, Mme. Brena and the Messrs. de Reszák and Kasmann—in no wise overlooking Mr. Seidl. A good deal of European attention already has been drawn to this striking incident into which historic elements enter quite beyond even the brilliant records of a campaign of Mr. Abbey and Mr. Gran. On Monday night, in "Lohengrin," Mme. LeBeeth made her American entrée as *Elsa*—a début so effective and capable of showing the best qualities of the favorite Viennese soprano than had been anticipated. Mrs. Beeth acted well, but sang ill, with incessant nervousness and altogether did scanty justice to her reputation. Another appearance should be more kind to her. On Wednesday evening "Hamlet" was taken up, with Mr. Kasmann in the title-role, and Mme. Calvé as *Ophelia*—a *Ophelia* unique and perfect, vocally and as an impersonation, beyond any that the present generation has been privileged to hear and see. It compensated for the leaden dullness of Thomas's monoceramic opera. On Friday evening Mme. Calvé was heard again in "Carmen"; on Saturday afternoon the intensity of her *Santuzza* thrilled a large audience. Miss Aurelia Kitz as *Lola* was a useful newcomer on this occasion, and Mr. Labert sang *Turiddu* well. The afternoon also afforded "La Traviata" with Mme. Frances Saville, Miss Baermeister, Mr. Ancona and Mr. Cremonini. Saturday night offered a capital "Trovatore" performance, with Mme. Sophia Trumbmann singing *Leonora* thoroughly to her credit on very short notice and in German, in place of Mme. Nordica, who was ill. Mme. Traubmann is a vastly more authoritative artist than during her former *Trüdel* and Old Metropolitan days. The greetings that she received on that first reappearance were deserved. Mrs. Mantell was an *Azucena* such as one wishes all *Azucenas* were, Mr. Russitaño a painstaking and tuneful *Manrico*, and a debutant, Mr. Arimondi, did what *Fernando* has to do, to his entire credit. The same amiable words go to Mr. Kaschmann, the *Conte di Luna*. Mr. Seppill was an energetic and discreet conductor.

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...tack. The British Embassy in Constantinople, the best protected of all the embassies, has just added to its defense by landing marines. This shows the loss suffered and the danger of further loss to American life and property.

Is it not about time for the American Government to do something more than tell Minister Terrell to demand and protest? Our missionaries are not protected. Our property is allowed to be destroyed by mobs. It was seventeen days after the outbreak at Bitlis before the Turkish Government sent a guard to protect our premises. The presence of the "Marblehead" at Mersin has probably prevented massacres at Adann and Tarsus. But cannot something more be done? Why should not a strong detachment of marines, not less than four hundred, be ordered to Marash, which is accessible in four days from Alexandretta, to protect our American citizens there? We would like to have Secretary Olney consider this matter. It would probably be immensely influential in protecting them, and their churches and all the Christians about Marash, Aintab, Hajjin, Adana and Tarsus. And another question. Turkey refuses to allow us to have a consul at Harput and Erzurum, where the late destruction of American property shows the need of it. Is there not more need that we should have consuls in Harput and Erzurum than that that Mavroyeni Bey should represent Turkey at Constantinople? Might we not propose that Mavroyeni

Religious Intelligence.

CONVENTION OF THE BROTHERHOOD OF ANDREW AND PHILIP.

BY THE REV. G. A. SCHWEDES.

The second biennial Federal Convention of the Brotherhood of Andrew and Philip was held in the West Arch Street Presbyterian Church, Philadelphia, November 15th-17th. It was the seventh in the series of annual gatherings since its origin in 1888—alternate years now being devoted to denominational and federal conventions—and, as was expected, it proved to be the most notable and progressive of the conventions held in its brief history. The delegates were admirably entertained by the Philadelphia Local Union, of which the West Arch Street Presbyterian chapter is a member. There were 160 visiting delegates and, including the chapters of the city and vicinity, the attendance exceeded 250 members. Printed charts on the pulpit platform set forth the object of the Convention and the work in which the men are associated, in the two rules of the Brotherhood: "The rule of prayer—to pray daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labors of the Brotherhood." "The rule of service—to make an earnest effort each week to bring at least one young man within the hearing of the Gospel, as set forth in the services of the church, young people's prayer meetings and young men's Bible-classes."

The Rev. Rufus W. Miller, the founder and President, led the first devotional hour, emphasizing the object, to lead men to Christ after the scriptural examples of Andrew and Philip, and referred to the inspiration there was in looking into the faces of so many representatives from various chapters, denominations and States. The Rev. Charles Wood, D.D., of Germantown, delivered a thoughtful opening address. The work is for rich men, rich not in bonds or real estate, but in youth—energetic, endowed with a great heritage; men rich in strength—the stone and iron ages developed physical strength; the need is for men strong in sympathy, self-sacrifice, faith, love; men rich in religion—God's hand is with us to make men religious. Skepticism and agnosticism are vanishing mists. Religion makes men victorious over evil and helpful to their brethren.

Reports of the federal and denominational councils were heard. Since the last Federal Convention in New York, 1903, the number of chapters was doubled, aggregating 290 and representing fourteen denominations. The aroused attitude of the churches on the question of larger attendance of men has been providential. Various agencies have been found helpful in chapter work, but for good spiritual results nothing surpasses the quiet personal influence in line with the two rules. The denominational councils reported progress. The Presbyterians lead in the number of chapters, a circular letter sent out to pastors, defining the purpose of the work and Brotherhood plans having been productive of much good. The congregational council also issued a "Brotherhood Catechism," which was helpful. There are more than one hundred chapters organized in churches not enrolled, not having asked for a charter, but doing the same work.

The subject of local unions elicited interesting reports. 1. The New York local union was the first organized, having originated the idea of fellowship among local chapters for mutual helpfulness. Started with five chapters, centering around the Marib Collegiate Reformed Church, now has 31; holds quarterly public meetings. 2. Philadelphia union has 17 chapters; entertained the Convention. 3. Baltimore-Washington union has 12 chapters and 280 members. 4. Boston union held a number of parlor conferences with ministers and business men to discuss the need of Church work for men. 5. Chicago union. 6. Pittsburg union started with three chapters a few months ago, now has 6, a number of churches also being ready to ask for charters. 7. Schenck Valley union centers at Reading, and was organized recently. The *Brotherhood Star*, the official organ of the Brotherhood, received a large share of attention. It is edited by President Miller and a number of assistants.

The address of welcome was delivered on Friday evening by the Rev. Mervin J. Eckels, D.D., pastor of the church in which the Convention was held. He said, in part: This Brotherhood is to be traced back directly to Jesus of Nazareth. Men were drawn by the magnetic power of his person, and began to reach out every man for the hand of his brother. Andrew sought Peter, Philip, Nathanael. You cannot introduce anything better into the Church to-day. When you get down into contact with men you get down to the business which Christ gave us to do. The age of evangelistic effort has had its day, and we are coming to the succeeding era, in which we shall analyze the whole environment of the world and begin to select each one his man, and obey the injunction of Caesar, as my Latin teacher taught me to translate it, "and he went for him." I declare my hearty sympathy with the plan of the Brotherhood. It is so eminently scriptural, so entirely in harmony with the mind of Christ and adapted to the exigency of the time that I commend it in highest terms.

The Rev. D. J. Burrell, D.D., New York City, in whose church the first Federal Convention was held, delivered a stirring address, of which some of the thoughts were as follows: There is no preparation for prayer and service like the optimism of the coming of Jesus Christ. Just now we are living in an epoch of the crusade of youth. There are those who declare we have too many societies, guilds, etc.; but we will not be thoroughly organized until there is a society or committee to attend to every work of Jesus Christ in every place. Not organized half enough, that is the reason Tammany whipped us. Ezekiel had a vision of the Church of wheels within wheels, full of guilds, associations, brotherhoods—every one to do a specific work. This is an organization of young men in the Church for young men outside. The Y. M. C. A. does not do that. It furnishes a symbol of

THE Turks are making desperate efforts to reinstate themselves in the public opinion of Europe and America. They are now publishing in their newspapers the letters of a "Christian Minister," the Rev. Dr. Hepworth, sent by the *New York Herald*, on the Sultan's invitation. In publishing his letters they leave out every offensive word or bit of criticism. The Turkish papers have just published what they declared to be the praises of Mohammedanism as contained in the address of "the celebrated divine, Dr. Andrews," at Chicago.

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He is made to say that in moral character the Mohammedans surpass all other people, and that in the face of such superlative morality American missionaries can and do make no impression, etc. One would think that the eyes of the Turks were in the four quarters of the globe to catch up every word which simple Turcophiles utter in defense of the Turks and their religion. And the words of such men find believers, no doubt, in face of the united testimony of the consuls and ambassadors of the Six Great Powers in Turkey. Of course, ex-Minister Terrell's defense, which, he says, he promised the Sultan, delights the Turks. Mr. Terrell went himself to Hasskeuy and saw the ruined houses of 350 men and 16 women, who had been clubbed and stabbed to death, and he had before his eyes the widows and orphans. He went also to the Armenian Cemetery, in Ferikeuy, and saw some thousands of mangled bodies thrown into huge pits, before the bodies were covered—bodies so many that it took nearly all the refuse-carts of the city some two days and nights to convey them to the pits, bodies of men whom he knew to have had no more to do with the attack on the Ottoman Bank than he had. He knew, too, that the Turks and Kurds who murdered those people and robbed their houses did so without let or hindrance from the authorities from noon of Wednesday, August 26th, to sunset of Thursday, August 27th—thirty hours; and that these murderers still retain in their houses the plunder, and that some of these murderers now dwell in the houses of the murdered Armenians, since for lack of surviving heirs the houses became forfeited to the Government. All this Mr. Terrell saw and knew, and yet shows his regard for the Great Assassin by withholding one word of judgment or criticism.

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THE promises made by the Turkish Government of protection for the American missionaries find their most startling comment in the facts as narrated in letters from Harpût, Marash and elsewhere. These show that not only did Government troops share in the destruction of property and in attempts upon the lives of the missionaries, but that in so doing they acted under direct orders from their superiors. It is significant that the first word that came to the Americans in Constantinople as to the disturbances in Aintab came through the *Government clerks at the Porte in Constantinople*, who said that the *attack had been directed against the college* and that it had been destroyed! In view of the rigid censorship of the press by the Turkish Government, the following translation of a paragraph in a Turkish paper published in Philippopolis is of great interest:

"General satisfaction has been caused by the bringing to light of the seditious intention of the American missionaries, who, on the pretext of aiding, go about the villages of Anatolia, sowing the seeds of sedition which are in their minds; and we are glad to hear that the Imperial Government is taking energetic means to repress and drive away such masters of pernicious opinions." There is, in fact, not the slightest doubt that this whole course of massacre and pillage has been carefully planned and carried out by the very man who gained such plaudits from this country for his gracious grant of an imperial iradé to the American College for Girls in Constantinople. The latest news of the massacre in Cesarea and of the martyrdoms in Harpût is in the same line. There is no picture from ancient persecutions more thrilling than that of the Christians gathering in their church and then dragged forth to their death, led by their pastor, who called to them to die like Christians, while the Armenian sanctuary was turned into a mosque and the Protestant into a stable. And Europe and America stand by in this nineteenth century and lift not a finger to stop the carnage.

College, but so far no harm has been done. There is very bitter feeling, however, and there is no assurance but that there may be serious disturbance at any moment.

Cesarea.—The missionaries here are the Rev. Messrs. J. L. Fowle, W. S. Dodd, M.D., and H. K. Wingate and their families; Miss S. A. Closson, Miss F. E. Burrage, and Miss Cora A. Nason. Cesarea is the scene of the later reports of disturbances, which appear to have been very serious, especially in some of the villages. The situation in the past has generally been very quiet, with no disturbance between the Moslems on the one hand, and the Armenians and Greeks on the other. There has also, as a rule, been a strong government. Until very recently there were no signs of trouble, and one of the missionaries writing to friends said that he was perfectly free to go where he would, there being no indication of danger.

Sivas.—The Rev. Henry T. Perry and his wife are at this station, together with Miss Mary E. Brewer. The Rev. A. W. Hubbard and his wife are in Constantinople on their way to Sivas and departed there because of the danger of travel. There has been massacre in this city, and actions of the most fiendish sort. It was here that Miss Brewer went into the midst of the rioters accompanied by the Consulate servant alone, and rescued an Armenian woman. In the region about Sivas there has been much disturbance in the mountains just south and in the section southeast, especially in Gurun, an out-station where 2,500 people are reported to have been killed. Sivas being the seat of the American consul, Mr. Jewett, the missionaries are probably reasonably safe.

Harput.—The next station east of Sivas is that of Harput, and the news with regard to that city has already been given. The missionaries resident there are C. H. Wheeler, D.D., H. N. Barnum, D.D., the Rev. Messrs. O. P. Allen, C. F. Gates and E. S. Ellis, and their families; also Miss H. Seymour, Miss C. E. Bush, Miss E. C. Wheeler and Miss E. M. Barnum. Just what the condition is at present is not evident. The mission houses have been destroyed, and that the missionaries have been in personal danger is well known. The latest telegrams announce that they are well and that one of the number, Mrs. Gates, is convalescing, intimating that her condition has been very serious. Telegrams from Harput in regard to the destitution show that the suffering is intense, and in this suffering it cannot be but that the missionaries themselves will in a great degree share.

Erzurum.—This station is occupied by the Rev. Mr. W. N. Chambers and his family and Miss E. M. Chambers. On account of the presence of the foreign consuls in this city, the missionaries have not felt that they were in great personal danger, although there have been attempts at their lives. Letters from them tell of terrible destitution and suffering in connection with the recent massacres, and while there is for them an appearance of safety, it may be only an appearance.

Trebzond.—The Rev. M. P. Parmelee, M.D., and his family (Mrs. Parmelee and a daughter in this country) have been preserved from personal danger amid the scenes of murder and robbery; and it is probable that they do not need to fear any attack upon themselves.

Bitlis.—The Rev. Messrs. R. M. Cole and George P. Knapp and their families, with Mrs. George C. Knapp, Miss C. E. Ely, Miss A. C. Ely and Miss G. M. Knapp must be in considerable personal danger. The city is in the very heart of the mountains, partly occupied by and entirely surrounded by the most bitterly hostile Kurds and Turks. It is almost beyond reach, and it would be impossible to gain speedy access to the place, especially after snows cover the passes. There were reports that they were to be removed under guard to the city of Van, but those reports have since been denied, the reason given being that the journey would be too dangerous and that Van was scarcely safer than Bitlis. The missionaries are reported as shut up in their houses, unable to get into the streets, and the shops all closed, so that there is danger of lack of food. There will be very anxious thoughts for their safety.

Van.—The Rev. Messrs. George C. Reynolds, M.D., and H. M. Allen and their families, Miss G. N. Kimball, M.D., Miss K. B. Frazer, and Miss Elizabeth B. Huntington occupy this station. Dr. Reynolds, together with the Rev. Mr. Cole, of Bitlis, have been engaged for some time in the distribution of funds for the relief of the Sasun sufferers to the northwest of Bitlis, and at latest reports were still in Mussh, unable to get away on account of the disturbed condition of the country. It has been generally supposed that Van, on account of the presence of foreign consuls, was comparatively safe; but that did not prevent the massacre at Erzurum, and there are indications that a terrible visitation may come from the Kurds and Turks upon this, which is well known as one of the ancestral cities of the Armenians. The latest reports indicate fearful massacre and pillage throughout the entire region, the Kurds devastating every village they can reach.

Mardin.—The Rev. Messrs. A. N. Audrus and W. C. Deway and their families, Miss C. H. Pratt and Miss J. L. Gray occupy this station, on the very edge of the Mesopotamian plain. As yet there are no reports of serious danger, and the character of the population, there being almost no Armenians, simply Jacobites and Arab (not Bedonia) Moslems, gives hope that they will be free from the terrible scenes and the personal danger of those further north.

Mosul.—This city, far down the Tigris, is a station of the Presbyterian Board, and is occupied by the Rev. Messrs. J. A. Ainslie and E. W. McDowell and their families, Miss A. Melton and Miss L. Rhinehart. There are no reports of serious danger in this region. Great interest will be felt in the fact, also, that some missionaries from Western Persia—Urumia and Tabriz—including the Rev. Messrs. F. G. Coan and B. Labaree, left those cities the latter part of October to attend a mission meeting in Mosul. What route they took is not stated, and if they went south it may be that they have passed over safely. They certainly could not pass over north in the region of Van. There will be great anxiety as to their welfare.

Orffa.—Tals is the first city as we pass west toward the Mediterranean, and is occupied as an out-station of Aintab by Miss C. Shattuck. There has been serious trouble at Orffa and personal danger to Miss Shattuck, tho no full details have been given.

Aintab.—This station is occupied by President A. Fuller, D.D., of Aintab College, and the Rev. C. S. Sanders, and their families; also Miss E. M. Pierce, Miss E. M. Trowbridge, and Miss Lucile Foreman. Dr. Shepard and his family are connected with the medical college, but not on the roll of the American Board. The disturbances at this place have been very serious, and it has been evident that the situation is extremely dangerous. So far no personal harm is reported from the missionary band.

Marash.—The Rev. Messrs. L. O. Lee and F. W. Macallum, and their families, Miss Ellen M. Blakely, and Miss M. Hess, have been, and are, in the greatest danger. Marash is peculiarly situated on the very borders of the roughest country of the Taurus, and only a short distance from Zaitun, the only place in the whole Empire where the Armenians are making a determined resistance to the Turkish troops. It is the central point for the Turkish attacking forces, and this disturbance and massacre, which have already been severe, may be renewed at any time. So far no personal harm seems to have come to any of the company, yet it cannot be denied that the danger is very great.

Adana, Tarsus and Mersine.—These three cities, quite near together, are occupied both by the American Board and the Reformed Presbyterian Board. The missionaries of the American Board at Adana are Mrs. Emily R. Montgomery and Miss M. G. Webb. At Tarsus are T. D. Christie, D.D., and his family, in charge of St. Paul's Institute. At Mersine are David Methuen, M.D., and the Rev. R. G. Dadds and their families, Miss E. M. Sterrett and Miss J. B. Dodds. So far there has been no special report of danger in these cities, tho Adana is liable to be disturbed at any time. Reports show that the presence of the United States ship "Marblehead" at Mersine is having the best effect for the protection of Americans, and even of the natives.

Haïh.—This city, in the very heart of the Taurus Mountains, north of Adana, is occupied by the Rev. J. C. Martin and family, Mrs. J. L. Coffing, Miss E. G. Bates and Miss Agnes E. Swenson. Their situation has caused great anxiety. Mr. Martin has suffered personal assault and temporary imprisonment. That whole section is wild and turbulent in the most peaceful times, and at such times as these it seems as if the worst might happen. So far, however, no further reports of personal danger to the missionaries have come.

Syria.—In the cities of Latakia, Tripoli, Beirut, Zahleh, Sidon, and some other places, are missionaries of the Presbyterian Board and of the Reformed Presbyterian Board. They are, however, in no such immediate danger as are those further to the north. Whether the rising of the Druses, south of Damascus in the Hauran, will occasion peril to the missionaries is not yet evident. For the present, however, there are no indications of personal danger to them.

INDIA.

EDUCATION OF CHRISTIAN CHILDREN.

BY THE REV. JOHN S. CHANDLER,
Missionary of the American Board.

THIS subject came prominently before the Madura Mission of the A. B. C. F. M. at its annual meeting with the mission agents in three ways.

First a report on village and boarding schools brought out the fact that there were less Christian children in school now than there were fifteen years ago, while the Christian community includes many more children than did then. One cause of this is the decrease in the number of missionaries, several stations being without boarding schools because of the absence of missionaries. To remedy this state of things the mission urged all its agents to pour every effort to teach every Christian child to read the Bible; resolved to conduct the village schools in such ways as to draw in as many as possible of the Christian children, and to have every congregation represented some boarding school, and to this end to urge the Board to keep our staff of missionaries undiminished.

The second way in which educational interests came was through the necessity of moving the Girls' Training School to a larger and more healthy site than its present one. This institution is the highest in the mission, and includes a high school, normal school and practical school, and has won for itself an honorable position among the higher institutions of the Madras Presidency. Plans for new buildings have been secured, and the Woman's Board are trying to raise the necessary funds. The new school building is to be called Capron Hall.

But the great educational event of the meeting was the jubilee of the institution for young men at Pannama. Three years ago we celebrated the establishment by Mr. Tracy of the school that, in 1845, was moved to Pannama a stony tract of land at the foot of the rocky hill of that name, three miles southwest of Madura. During the three years we have been raising a fund for endowments, scholarships, and very many friends among the native both men and women, have contributed a month's salary for it. Hindu friends have also made some large contributions. So the total amounted to nearly 15,000 rupees in hand. Efforts have also been made to secure funds for private parties at home, but without much response.

One whole day was devoted to the celebration; and grounds presented the appearance of a gala day, with crowds of men, women and children mingling with students and crowding the large ball. The occasion honored by the presence of Dr. Fairbank as a delegate from the Mahratta Mission, the Rev. J. Duthie, from the Lona Mission in Travancore, the Rev. W. I. Chamberlain, from the Arcot Mission, Budget Meakin, Esq., a correspondent of THE INDEPENDENT, the Inspector of Schools, and other

bs, when many thousands usually make provision not for present needs, but for the necessities of the year. Farmers again who are farmers lost their all by floods which swept their fields bare.

The Japanese are still firmly settled down in certain strategic points in Manchuria, out of which they are not likely to be driven by the free use of gold or words. The islands are indeed overlaid with clouds which are black and high, the meantime high in the air.

Pacific Ocean.

JAPAN.

MISSIONARIES STILL NEEDED.

BY THE REV. J. L. DEAHING,

Missionary of the American Baptist Missionary Union.

It is a ground of perpetual wonderment to the missionary how it is that those who are the leaders in the Church here so utterly fail to take in the situation in this far-off field. It is doubtless true that more missionaries ought have been sent to Japan ten years ago, and, if sent, would have been the means of accomplishing a greater work. It is also true that the missionaries who did come were the means of accomplishing a great work, which has had immeasurable influence in making Japan what it is today. If, as some say, a great opportunity was lost, there is certainly a great opportunity utilized as well. This world has yet to see a nation Christianized in a day; and it is extremely doubtful had all the men and money that were wished been poured into Japan, if she would have become thoroughly Christian. There were very discouraging features of the rapid growth that did take place which have caused more than one to place more confidence in the smaller number of additions to the Church in recent years, when to unite with the Church meant a change of heart and not simply a cloak for a desire to learn English to copy foreign ways.

Further, not only is it true that Japan is not now refusing missionaries, but it is also true that the rank and file of the churches to-day welcome the help of this missionary and are glad to work with him. After six years of work in the country, largely evangelistic, I want to bear testimony to what I know, and trust I may be pardoned for speaking of my own experience in order to do so. I have never found an evangelist or native church other than glad to work with me and to welcome whatever of assistance I could give them. In my tours in the country the churches have always urged me to come more often, and with great gratitude for my visit. Within a year I have had a pastor and deacon, with other leading members of the church, come more than five miles to welcome me when going to their church and accompany me a still further distance when going away. This by churches that had no means of financial help, but solely from regard for the missionary. I have found the evangelists always ready to accept of advice in their work, and have never failed to have opinion sought in matters of importance. There has never been shown the least desire to be free from my presence or counsel. For more than a year I have been connected with our theological school. I have there found the pleasantest relations with my Japanese brethren. Opportunities have been abundant where a desire that I should take my hands off the work could be shown if such were desired. I have no thought but what my experience could be applied many times over if other missionaries were needed to speak.

Do not hear of those who would curtail missionary effort; as a rule they are from a small class of men, frequently those who have been educated for a few years in America and have come back to find it difficult to fit into the work in Japan. There are also those who chafe under the restraint of certain church organizations placed upon them, and so desire to be free from all foreign interference.

The native Church is no longer a creeping child. It can stand; this should be recognized by a modified relation of the native Church to the home boards. Given that relation, it does not interfere with the natural development of the church and missionaries will be welcomed with scarce dissenting voice. Japan has not got beyond the need of missionary labor. There is a vast amount of work to do which the native Church cannot accomplish. Let Japan be allowed to do it and it will be found that there is only a small number of Christians who would wish the missionaries to be withdrawn. A leading pastor in the Kumiai churches, which name the churches related to the American Baptist Mission is known, and perhaps as much of the desire for freedom from the missionary has been felt in that mission as any in Japan, writes concerning the Independent movement in that Church: "I desire it clearly understood that this Independent movement is not one of opposition to missionaries nor in criticism of their work. It is a generous co-operation merits hearty thanks, and I add my hearty hope that the missionaries may long continue in Japan and assist in the work." It is believed we are about to enter upon a period of religious awakening such as has not been known in Japan. A more vigorous interest in Christianity for its own sake seems to be springing up among the people. Reports are coming from various parts of the country of larger and more attentive audiences, of new believers, and a growing seriousness on the part of the people that betokens good things to come. God forbid that any of these mistaken views of the situation of the work in Japan should influence our home boards to hesitate in sending out more men, or, what is more important still, should cause any flagging in faith and prayer during the ultimate triumph of the Redeemer's kingdom in Japan.

Yokohama.

MISSIONARY in Bitlis writes that only on the seventh day after the outbreak did the Government make an open intention to protect them; even then it was safe for them to go into the streets, and they were typically prisoners in their own houses.

MEXICO.

A MEXICAN PATRIOT.

BY THE REV. JAMES D. EATON,
Missionary of the American Board.

THIS land, which has so often been the theater of bloody revolutions, besides suffering from the "North American invasion," and that inflicted by the French, is supposed by some to abound in guerrilla chiefs, ready for any fray that promises plunder and brief glory. But a closer acquaintance with her people discloses men who have defended her interests with disinterested loyalty and signal valor.

One of these is Col. John B. Camberos, member of the "permanent council of war" at this army post, whose life spans the entire history of this Republic, his birth having occurred in June, 1810, three months before the *curea* Hidalgo raised the standard of revolt against Spain. To outline his personal career, as given in a published biography, would be to review the history of this country, since the long war for independence. Let one incident suffice. During the French intervention he was at one time lying very ill in the hospital near Querétaro; but when the sound of battle reached his ears, he could not be dissuaded from mounting his horse and riding into the thick of the fight, haunted by the fear that otherwise he might "die a natural death," which he felt would be a disgraceful memory to leave to his children.

It is noteworthy that he was not only an intrepid soldier who bears in his person the marks of many a combat, but that when the cholera scourge was rampant, he tenderly nursed the sick and buried the dead. For long intervals he was engaged in private business, and in time of war he often served gratuitously, also furnishing horses, mules, guns and ammunition. His father dying when he was but three years old, he was utterly neglected in his childhood; so that, upon entering the army, his commanding officer was obliged to detail a man to teach him to read and sign his name, in order that he might fill a position of responsibility for which his character and ability otherwise fitted him.

He and his young wife are constant attendants at all the meetings of our church, and it is very affecting to see this old warrior sitting in the Sunday-school class with men of humble station, and listening attentively to teaching about the Prince of Peace. On his table at home may be seen the open Bible, our paper, *El Testigo*, and a supply of tracts which he offers to his friends. Contrary to almost universal custom here, he neither smokes nor drinks, and is more vigorous than many men of sixty years. While a Freemason, he declares his heart to be with us, and we hope he may become an avowed disciple of the Lord. This sketch is written with his full consent.

Chihuahua.

Personals.

THIS is how the national hymn, "America," was written. In 1831 William C. Woodbridge returned from Germany with a number of books containing words and songs adapted for children's exercises in German schools. He placed these in the hands of Lowell Mason, the famous composer and song writer, and the latter, having no knowledge of German, handed them over to young Smith, with the request that he would translate them, or write new words adapted to the German music. Dr. Smith says:

"On a dismal day in February, 1832, looking over one of these books, my attention was drawn to a tune which attracted me by its simple and natural movement, and its fitness for children's choirs. Glancing at the German words at the foot of the page, I saw that they were patriotic, and I was instantly inspired to write a patriotic hymn of my own.

"Seizing a scrap of waste paper, I began to write, and in half an hour, I think, the words stood upon it substantially as they are sung to-day. I did not know at the time that the tune was the British 'God Save the King.' I do not share the regret of those who deem it an evil that the national tune of Britain and America is the same. On the contrary, I deem it a new and beautiful tie of union between the mother and the daughter, one furnishing the music (if, indeed, it is really English), and the other the words.

"I did not propose to write a national hymn; I did not think that I had done so. I laid the song aside, and nearly forgot that I had made it. Some weeks later I sent it to Mr. Mason, and on the following Fourth of July, much to my surprise, he brought it out at a children's celebration in the Park Street Church, in Boston, where it was first sung in public."

...Ernst Curtius, on whom the Kaiser has conferred the rank of Substantive Privy Councillor, with the additional title of Excellency, is now in his eighty-second year, and of unimpaired vigor of mind and body. Gneist, Sybel, Helmholz and Zeller are the only other men in Prussia who have received a similar distinction. Curtius has been for fifty years one of the first four or five Greek scholars in Europe, and is a man of wonderful ability.

...John Stuart Blackie, the eminent Scotch professor, records in his correspondence his impression of Tennyson, whom he visited at Freshwater, in 1864:

"Head Jewish, eye dark, pale face, black, flowing locks, like a Spanish ship captain or a captain of Italian brigands—something not at all common and not the least English."

Such is the impression the poet made on the professor.

...That the cost of royalty is not an inconsiderable thing to a nation is seen by the daily income of the following principal rulers of Europe: the Czar of Russia, \$30,000; the Sultan of Turkey, \$20,000; the Emperor of Germany, \$10,000; the King of Italy, \$8,000; the Queen of England, \$8,000, and the King of the Belgians, \$3,000.

...As a curious relic of the feudal laws of the Middle Ages, when the perquisites of the rulers embraced much more than they do now, it is a fact that to-day the Queen, as sovereign of England, may claim the head or whalebone tail of every whale and sturgeon caught in British waters.

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ecclesiastical harmony. I want a company of men who are loyal to my church to work with me, to bring in young men. The bringers in have done all the good work in the Church. I love this Brotherhood. I love the sentiment which finds expression here, and I leave my benediction with you.

Saturday morning there were discussions on chapter work. "How to conduct a Men's Bible Class." Mr. H. A. Kinports, leader of such a class in New York City, related his experience and described a special plan of Bible study, adapted to men. On the topic "How to hold Men's Prayer-meetings," the Rev. J. Gray Bulton, D.D., Philadelphia, gave valuable suggestions, laying stress on external helps and spirituality. The Rev. J. W. Conklin, instructor in the Training School, Springfield, Mass., spoke on "Lay Workers and the Need of Training." The subject of "Athletics" was presented by General Secretary Folsom, and "Social Features" by the Rev. E. N. Hardy, Quincy, Mass.

The Saturday afternoon session opened with a parliament on phases of men's work. "Work among Boys," by the Rev. C. E. Wyckoff, Brooklyn; "Local Unions," the Rev. A. E. Myers, New York City; "Personal Work in securing Church Attendance," the Rev. J. Prugh, D.D., Pittsburg; "Religious Census Work," Mr. A. Clifford, travelling assistant pastor; "Brotherhood Extension," the Rev. H. Wilbur Ennis, Washington. These discussions were followed by several strong addresses on "The Personal Exemplar," by the Rev. J. F. Cowan, D.D., Pittsburg; "The Personal Power from on High," the Rev. J. I. Good, D.D., Reading; "The Relation of the Brotherhood to Foreign Missions," Mr. Robert E. Speer, New York, whose address was in every way remarkable.

On Saturday evening speeches of fraternal greeting were given by representatives of the Y. M. C. A., the Y. P. S. C. E., and the Brotherhood of St. Andrew. These were followed by an address of profound thought and research on "The Church and Men," by the Rev. William H. Roberts, D.D., LL.D., Philadelphia. The Sunday morning prayer-meeting and communion service for Brotherhood men were evidences of spiritual power and wonderfully appropriate. These delegates not only enjoyed the breaking of bread in social fellowship at the Friday evening banquet, provided by the ladies, but were also united as one body in the spiritual fellowship of breaking the sacramental bread as a means of grace. The men's mass meeting in the afternoon was noteworthy for two addresses of exceptional eloquence, by Governor Beaver and by the Hon. John Wanamaker, who has for years been interested in Brotherhood work, one of the largest chapters being connected with Bethany Church. A farewell and consecration meeting, after the evening service, conducted by President Miller, closed the sessions of the Convention.

At every annual gathering it is made more and more apparent that the Brotherhood of Andrew and Philip, like its colleague of St. Andrew, occupies a unique place among the societies of the churches in which it flourishes, and that it addresses itself to a work not attempted by any other society. In its own way, following the scriptural method, it seeks to give answer to the question, how shall we get the men into the Church, on the one hand, and to that still more difficult question, on the other, what shall we do with them when we have them there? The chapters work in harmony with the Y. M. C. A. and the C. E. societies, a number of the latter having Brotherhood committees. The federal idea is growing in favor. It leaves all responsibility and legislation to the denominational conventions and councils, seeking only to give direction and inspiration to the general work. As soon as there are fifteen chapters in a denomination they organize their own council and hold their own convention in the alternate years. The local unions are a happy afterthought. Organized in view of the need of a closer fellowship among chapters in a given vicinity or district, they have promoted Brotherhood extension in an unexpected yet very natural manner; and since the success of the New York union the movement has met with favor and good results in other cities and districts.

A characteristic feature of the Brotherhood has been its spirituality. With Bible study, prayer and personal Christian contact with men, the individual chapters have developed spiritual vigor to an unexpected degree, and the same power and atmosphere manifest at the conventions has called forth not a few expressions of surprise and gratitude. Faith and prayer, with the constraining love of Christ as the motive, are the secret of whatever success has been attained at home in the chapter work, and these are also the bond of federal union at the conventions. The Brotherhood has entered upon an era of untold usefulness, and its scope and influence are extending every day. The denominations are at present represented in the Federal Council as follows:

Reformed Church in United States: the Rev. R. W. Miller, Reading, Penn., President; the Rev. G. A. Schwedes, Bethlehem, Penn.

Reformed Church in America: the Rev. Alfred E. Myers, New York City; the Rev. I. W. Gowen, Weehawken, N. J.

Congregational: the Rev. E. N. Hardy, Quincy, Mass.; the Rev. Wm. S. Kelsey, Boston, Mass.; Mr. H. D. Heathfield, Malden, Mass.

Presbyterian: the Rev. Ford C. Ottman, Newark, N. J.; Mr. Francis G. Gallagher, Philadelphia, Penn.; the Rev. H. Wilbur Ennis, Washington; and the General Secretary, Mr. Edgar M. Folsom, 93 West 103d Street, New York City.

BETHLEHEM, PENN.

SAMUEL J. NICCOLLS, D.D., the well-known Presbyterian pastor and preacher of St. Louis, and ex-Moderator of the Presbyterian General Assembly, has been elected President of Lane Theological Seminary at Cincinnati. It is not stated whether he will accept or not. Prof. E. D. Morris has been the acting president of the seminary.

December 12, 1895.

Missions.

MISSIONARIES IN PERIL IN TURKEY.

A BRAHMAN CONVERT.

NEW TRANSLATIONS IN INDIA.

KOREAN BUDDHISM.

THE OUTLOOK IN MANCHURIA.

MISSIONARIES STILL NEEDED FOR JAPAN.

AN AGED MEXICAN PATRIOT.

Correspondence of THE INDEPENDENT.

The Rev. JOHN S. CHANDLER, Madras, India.

J. C. R. EWING, D. D., Lahore, India.

DAVID DOWNIE, D. D., Nellore, India.

The Rev. W. M. BAIRD, Mission, Korea.

The Rev. JOHN ROSS, Nakhden, Choo.

The Rev. JOHN L. DEARING, Yokohama, Japan.

The Rev. JAMES D. EATON, Chihuahua Mexico.

TURKEY.

SITUATION OF AMERICAN MISSIONARIES.

THE absence of any letters from Turkey for our missionary columns this week will be well understood. It seems appropriate that we should give a statement of the situation of the missionaries as it is affected by the troubles in that Empire, and perhaps the best way to accomplish this will be to take the stations up one by one and give the names of the missionaries occupying them at present together with some facts as to their situation.

Constantinople.—The mission force at Constantinople is much weaker than it has been in the years past. The missionaries at present in the city are Joseph K. Greene, D. D., the Rev. H. O. Dwight, George F. Herrick, D. D., the Rev. H. S. Barnum, and W. W. Peet, Esq., and their families; also Mrs. Isabella H. Bliss, Mrs. Laura T. Seelye, Miss A. B. Jones, Miss M. J. Gleason, Miss J. Zimmer and Miss A. M. Barker. There are also the teachers in the American College for Girls, President Mary M. Patrick, Miss F. A. Fensham, Miss Harriet G. Powers, Miss Ida W. Prime and Miss S. H. Olmstead. There are also the staff at Robert College, including President George Washburn, D. D., Professors A. L. Long, D. D., A. Van Millingen and W. T. Ormiston and their families, besides Armenian, Bulgarian and Greek professors and some American tutors. There are also the agents of the American Bible Society, the Rev. Marcellus Bowen and Mr. William G. Bliss, with their families.

While there has been in some respects less personal danger for these than for some elsewhere, there are some who have been so prominent in relief work as well as in general influence that there has not been a little fear for their safety. Travelers recently arrived in this city describe the situation there during the days immediately following the massacre as fearful. Women were not allowed to appear in the streets, and two ladies from the Presbyterian mission in Persia, who happened to arrive there on their way to this country, were unable to see any of the missionary ladies. Undoubtedly every effort will be made to protect them from harm.

Connected with the Constantinople station in the village of Bardezag, at the end of the Gulf of Nicomedia, are the Rev. and Mrs. Robert Chambers, and Mrs. Catherine J. Parsons, and at Adabazar, about thirty miles further east on the line of the Anatolian railway, Miss Laura Farnham, Miss M. E. Sheldon and Miss S. C. Hyde. No special news has come with regard to any of these. Bardezag is a purely Armenian village. In Adabazar Armenians and Greeks are strong; but it was only a few miles from here that the terrible massacre at Ak-Hissar took place.

Brusa.—In this city are the Rev. Messrs. T. A. Baldwin and L. S. Crawford, and their families; Miss Phoebe L. Call, and Miss F. E. Griswold. No special news has come with regard to the situation in Brusa. There is a very strong Moslem feeling there, centering about the tombs of the earlier Sultans. Whether its close proximity to Constantinople will save it from disaster it is impossible to say.

Smyrna.—Here are the Rev. Messrs. Lyman Bartlett, J. P. M. McNaughton, and A. McLachlan and their families; Miss C. D. Lawrence, Miss N. L. Bartlett, Miss E. S. McCallum, Miss S. H. Harlow, Miss I. Saunders and Miss I. C. Pohl. It is scarcely possible that those here are in any danger. Smyrna is so cosmopolitan a city, and the local Greek and Armenian influence is so strong, not to speak of the presence of European ships, that very little is to be feared from the Moslem populace.

Marsovan.—At this station are C. C. Tracy, D. D., the Rev. Messrs. J. F. Smith, Edward Riggs and George E. White and their families; Miss Susau D. Riggs, Miss F. C. Gage and Miss M. A. King. This is the site of Anatolia College, and in the earlier disturbances there was great anxiety felt with regard to the situation. Dr. Tracy and Mr. Riggs were repeatedly threatened, and it was feared that their lives would be taken. Since the late atrocities commenced, there have been some attacks upon Anatolia

THE MASSACRE AT ERZINGAN.

TURKISH TROOPS TOOK PART.

The following petitions sent by the Armenians of Erzingan to Mgr. Izmirlian, Armenian Patriarch at Constantinople, were forwarded in duplicate to Wooster, Mass., Dec. 1, where they were translated and made public:

"On Monday, October 21, while the people from the towns and villages surrounding Erzingan were gathered together on a market day in the public market place of this city, a vulgar mob, composed of Turks and Kurds, fully armed, attacked the Armenians at 11 o'clock A. M., and began a wholesale massacre of them, beating, wounding, killing, and slaughtering them, and then dismembering the bodies of many of them and tearing them limb from limb.

"During the six hours of this slaughter the ferocious mob murdered the unarmed Armenians with swords, sabres, knives, hatchets, clubs, and guns with such horrible barbarity as has never been seen or heard of before.

"Before this the Armenians anticipating from the threats of the Turks, which they heard, that a horrible calamity was awaiting them, had sent their clergy to the local commander of the Turkish army many times during the weeks preceding, imploring his protection. He told them twice that so long as he was in Erzingan a massacre would never take place, and said that he considered it unreasonable and cruel to entertain the idea of killing a defenceless and peaceful people.

"Relying upon these assurances, part of the Armenians, feeling safe, went about their daily business. Those, especially, who went to the market early in the morning saw with great satisfaction the soldiers, gendarmes, and guards scattered about everywhere watching to maintain peace.

"In the four quarters of the city these soldiers were searching the Armenians, and if they found any arms upon them they took them away. After they had thus deceived and robbed and entrapped the Armenians, they began to kill them most savagely. These soldiers and guards, who had apparently come to maintain order, not only did not stop the massacre, but themselves rushed savagely upon any of the Armenians who dared to try to defend themselves desperately, as any man would do; so that the greater number of the victims were sacrificed to the bayonets of the regular soldiers.

"This very same day hundreds of our kindred were sacrificed to that merciless and bloodthirsty mob, and ninety of their dead bodies have already been found. After they had thus butchered the inoffensive Armenians they rushed upon their dead bodies in a most beastly manner and robbed them and stripped them from head to foot. On many of the dead bodies, especially upon the faces and hands, there were deep marks and cuts of knives and clubs, and others of them had been beheaded.

"Two days after the massacre the corpses were carried in a cart to a certain place and buried in one pit, which we will have to call Martyrs' Sepulchrs. There are also many wounded, the greater portion of them fatally.

"The pitiful population of Erzingan might have endured this massacre if it had brought calamity and loss to a few lives only, but it was not so. The real purpose of this massacre was to rob the Armenian stores and houses and make abject beggars of the people, in which purpose they were perfectly successful.

"A savage mob, composed of 10,000 or 15,000 Turks and Kurds, after putting the Armenians in a state of terror and flight, began to pillage and loot the stores and shops with such rapidity that about 500 of the Armenian mar-

kets and stores were ruined and sacked in a few hours. The merchants' stock of rice, flour, grain, and provisions, the apothecaries' drugs, the tradesmen's tools, and the carpenters' benches even were not exempted from the general plunder and booty.

"The Turkish citizens, in their stores and places of business, were constantly encouraging the pillagers, and calling out to them to be faithful and loyal to their duty against the enemies of Allah (God). Even the soldiers and officers took part in the pillage.

"During this time of death and robbery such expressions as these were often heard: 'Hurry up and let us get through with our work in the time allowed.' 'Hurrah! let us take the Giaour's property.' 'They have been seeking for rest, let them have the rest they want; they have been longing for liberty, so hurry up, let them see the liberty they have looked for.' 'Oh, hurry on; there is only an hour or half hour and then the signal of the trumpet to stop will blow.' In fact, as soon as all the stores were sacked and destroyed the trumpet blew for them to stop.

"Then, cavalry having reached the spot, they stopped the plunder and slaughter, and Government heralds went forth and heralded that no Turk should remain in the public market; and then, entering the inns, khans, cafes, and other public places, they gathered the remaining Armenian refugees together and sent them to their towns and villages. Those Armenians who had come to the city that day could not return to their villages, it being too dangerous to travel.

"The condition of the surrounding towns is no better than that of the city. The surrounding monasteries have been plundered and demolished.

"The greater part of the population of the villages of Mughoun, Mamnoud, Gulije, Karadick, and Uheflig were scattered and their houses were robbed. In these villages not even the seed corn, grain, and barley for the next year were left, and all supplies for the coming winter were carried off. The villages of Serbahan and Mutuni were sacked and burned. A great many lives also were sacrificed. The population of the nearest villages, especially Serbahan and Mutuni, barefooted and half naked, leading their children by their hands, fled to the city.

"These fugitives and most of the population of the city are naked and on the verge of starvation. Even if they had money they could not buy any bread because all of the bakeries are closed.

"The abject poverty, the burning of villages from day to day, the constant fear of fresh massacres, the danger that the cholera, which generally follows the crowding of the people together, will break out, the fact that the markets have been robbed and destroyed, the distressing destitution of the people, all these calamities have reduced the poor people to such a dreadful condition that language of man is not able to describe it.

"Will the national patriarchs help the Armenians after they are absolutely exterminated from the earth? Wherever it will avail, send the news of these horrors. Send aid quickly, quickly, quickly. Hasten to our rescue. After a little while the districts of Erzingan will be one wide sepulchre for all the Armenians.

"About one-half an hour's walk from the city the Puzouan village and the church there were considered a place of safety, consequently the Armenians had gathered there, but alas, the Turkish and Kurdish savages polluted even the sanctuary, and filled it with the blood of Christians. Not satisfied with the awful deeds they had already done, they crushed the doors of the church and broke into it, and of the poor refugees there, one priest and forty men, women, and children were butchered, and the whole village pillaged afterward.

"The meetings of our Kaghakajan Zhogov (the Executive Committee of our churches and schools), have been abandoned, because some of its members have been killed, others have been imprisoned, and there are none to act. Even if any of them could be found, they do not dare do anything. In the pangs of death,

"THE PEOPLE OF ERZINGAN.

ERZINGAN, October 20th.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thousands of little lives.

in Jerusalem affecting Russian interests there, it now seems as if Russia would block the way to any vigorous action by England or any other European power.

If no European power does anything, then has the United States any duty? This is a very serious question which we commend to the most careful attention of President Cleveland and Secretary Olney. As our Montreal contemporary has said, the United States is the only country of whose influence no other country is jealous, and which is thus perfectly free to act; while at the same time it is the only one which, through the outrages on her citizens are already of such a magnitude that they justify and demand our interference, not for any territorial aggrandizement or any political purpose, but simply in the long line of our action for the protection of our people abroad. Large amounts of American property have been destroyed; our citizens are now practically prisoners in such of their houses as have not been burned, their houses have been sacked, and they are in daily danger of their lives. It is a duty of our Government to see that they are protected. We have hitherto depended very much on England to do it; now we must depend on ourselves. We have blustered and we have threatened the Porte, and this has done no good. Against our warnings our buildings have been destroyed at Harpât and Marash and elsewhere, and it is time for us to do something.

But this is not all. Turkey is, by the consent of all Christendom in its dealing with her, a semi-barbarous power. No strong civilized power should allow a barbarous people to murder its citizens; and least of all can Christian nations stand still and see tens of thousands of subject Christians made martyrs because they believe in the same Savior whom we honor. We are brethren, as Christians; more than that, we are all brethren as human beings, and we have brotherly duties to our fellow-men. We may not be a proud, vain, selfish, overbearing, grasping nation among weaker nations, but we have some duty in the policing of the world and the putting down of piracy and massacre. Perhaps the time has come—we think it has—for us to wait no longer for the European powers to act. We believe that if we should send our strongest force to the ports of the Mediterranean, perhaps to Constantinople itself, or if we should send a thousand or more soldiers or marines as a police force to protect our citizens and our property in Adana, Tarsus and Marash, England, and Italy and Germany and Austria would be delighted to see it done, and the result would be immediately good. Are we not ready for it? Shall we not protect our citizens and our property, which Turkey cannot protect? In doing this we shall take no part in the political affairs of the Old World, and—if anybody worries about it—we shall not in any way impair our Monroe Doctrine.

THE DUTY OF OUR GOVERNMENT IN TURKEY.

We congratulate the Montreal *Daily Witness* on approaching the completion of fifty years of honorable existence, during which it has, to the best of its large ability, defended truth and righteousness. In a late issue it replies to THE INDEPENDENT, quoting from our columns our appeal to England to protect the Armenians against Turkish oppression. It says:

"All this while the United States is the only country of whose influence no other country is jealous, and that is free to act; and the only one that, through the outrages on her missionaries, has a distinct quarrel."

This is worth considering, and we are considering it.

But if we appeal first to England, it is because it would be imprudent for us to offer to interfere until England has declined to do her duty. By the treaty of Berlin the powers agreed to protect the integrity of Turkey, and it is made the special duty of England to protect the Christians of Turkey and see the Porte does not massacre or oppress them. Politically we are outsiders. We are not parties to that treaty. A special power, and that power Great Britain, has this responsibility; and if we ask Lord Salisbury to do his duty it is because he took that duty upon Great Britain, and so upon himself, he being Prime Minister.

If, now, he refuses to do this duty, or if Russia tells him he need not, from some fear that England will gain some political advantage, or because, as appears to be the case, in any interference of Great Britain and the other Powers, Russia will fail to get possession of Constantinople, or as big a slice of Turkey as she wants, then it may be that Great Britain, having failed to do, or to be able to do, her duty, that duty may fall to the United States.

It looks, at present, as if Great Britain were the only one of the six signatory powers that really is influenced by any feeling of sympathy and really wishes to do anything to protect the persecuted Christians. Germany holds back as indifferent as in the time of Bulgaria's agony. Austria is dominated by Germany. Italy is too isolated and too occupied with her Abyssinia war to do anything by herself. France waits as a humble lackey on the will of Russia, and Russia is not ready. Intervention is very likely to mean partition. The powers that intervene have got to hold territory, and may not give it up. To protect the Armenians of Eastern Turkey Russia must send an army to Erzurum and Van, and France, Austria, Italy, Germany and England their armies and navies to Constantinople and the Mediterranean coast. Russia would thus hold a big piece of territory along the Black Sea, perhaps down to the Persian Gulf; but that would not satisfy her. She means to have Constantinople and Jerusalem. She regards herself as the successor of the Greek Empire as well as of the Greek Church, and to her, therefore, must come the old capital of Constantine and holy city of Helena. An intervention of England and the other powers might put off indefinitely the accomplishment of this purpose. She will do nothing and allow nothing which will interfere with her "manifest destiny." The pear, when ripe, will fall, she thinks, into her lap, and she does not want it plucked prematurely. Besides, Russia is now very busy with even more pressing issues in the far East. There has been a war between China and Japan, and the latter power has seized Korea and Chinese ports on which Russia has cast a covetous eye. First Japan must be driven out of Korea and China, and a big part of Chinese territory must be acquired by Russia, and this will brook no delay. Therefore Russia will forbid and prevent England's intervention in Turkey. Unless there be some massacre of Greeks, or some uprising of young Turks in Constantinople, or an insurrection and slaughter

JINGOISM.

THE word is of British origin and comes from a London music-hall song, which had the refrain:

"We don't want to fight,
But, by Jingo, if we do,
We've got the ships, we've got the men,
We've got the money, too."

The word indicates a spirit and policy quite prevalent in Great Britain, very characteristic of France, too much observed in Germany, and far from unusual in the United States. It is confined to no nationality, but is to be expected wherever there is a nation strong, jealous of her rights and quick to express a popular passion.

The meaning of jingoism is patriotism writ large, writ too large. It indicates a desire to maintain the honor and glory of one's country, not simply by fair means, but by foul means as well. It is the sentiment which we call selfishness in an individual, the sentiment which makes one desirous to get wealth or honor without regard to others, even by trampling upon their rights. A jingo in politics is one who has a great deal to say about the glory of the nation, and thinks very little about the duties of the nation, who is willing to carry a point for what seems to be the glory of the nation, or its strength or success, by browbeating and crowding other nations with threat of war, especially if they are weaker. It never stops to ask what is the justice of a cause, but only what is the interest of one's country. Jingoism loves the country no more than patriotism does, probably not so much, but it is noisier, more blatant; not more ready to die, but more ready to talk; quick to get into a quarrel, quick to assume that our side of a quarrel is right, and unwilling to wait for explanation or apology. The jingo is ready to take every means to extend the territory of his country, no matter at what expense of blood or treasure or right. He is an Orlando Furioso when he is not a Don Quixote or a Falstaff.

A man is not a jingo because he desires to have the territory of his country enlarged and its influence extended. He may desire it because he believes it may be better for the territory annexed as well as for his own country; he may be actuated by the purest patriotic motives, the most unselfish, the most benevolent. But in that case he wishes the extension of territory by righteous means. He may be ready to go to war, but he does not love war; he detests it, and will only go when driven to it. The patriot sees no glory in war except it

be a righteous war. Success in an unrighteous war is a disgrace. He can repeat with John Quincy Adams:

"And say not thou, My country right or wrong,
Nor shed thy blood for an unhallowed cause. . . .
If then thy country trample on the right,
Furl up her banners and avert thy sight."

But there are righteous wars, wars of defense, wars of protection, and one can engage in such wars and be no jingo.

It is not jingoism to be earnest to protect one's citizens against abuse by a foreign power. It would be jingoism to hasten to do it before the facts were known; but when the facts are known and it is clear that the citizens of a nation have been injured or killed it is right to require reparation by force if necessary. Especially is this true in the case of a barbarous power that will not listen to argument or cannot give protection. If Turkey cannot protect our American citizens residing in her empire it would not be jingoism for us to protect them by no matter what exercise of force.

Neither is it jingoism to put down a bloody barbarism that is perpetrating massacre anywhere. The English were not jingoes when they dethroned King Thebaw; the leaders of the Crusades were not jingoes, for what they did was with no view of the extension of national power. They believed they were engaged in the service of humanity and the protection of Christendom. If England should now step in and prevent the massacres in Turkey that would not be jingoism; it would be humanity.

We are glad to hear a good deal said nowadays in condemnation of jingoism. Everything of the sort that is said, so far as it does not misrepresent the facts by illustrative examples, is healthy. But it is probable that there has never been a period in the history of our country, or in the history of Great Britain, when there was as little jingoism as there is at the present time. It is noticeable how unwilling England is now to enter upon any war for the purpose of territorial expansion. The United States could not possibly be persuaded to lift a finger to secure possession of Canada or Cuba against the will of the people. If the jingo spirit were rampant now we should be rushing in to help the Cuban insurgents; but it would be impossible to get from any representative body anything more than academic expressions of sympathy. The great complaint which the annexationists in Canada make of the United States is that we have no jingoism among us. The absence of this spirit was notable in the discussion of the Hawaiian revolution. While the overwhelming sentiment of the country favored annexation, no one wished to hasten the matter if there were any question as to the real desire of the people; the only question was, whether such was their desire. We may say that jingoism was responsible for the Mexican War, and that it was the rebuke of that spirit, before the word was invented, which gives all its point to the Biglow Letters of that period. But the issue of our own Civil War, the destruction of slavery and the growth of a sounder Christian principle have made jingoism very unpopular. Once in a while utterance is given to it by some man like Senator Chandler, or by some Irish-American statesman who hates England more than he loves America; but the great mass of the people laugh at it and no one takes it seriously. Accordingly, we have a contempt for the chaplain who prays that we may be quick to resent insults to our nation, and we laugh at the Representative who mouths it out that ours is the proudest nation on the face of the earth. There is more danger that we shall be slow to do our full duty to our citizens in other lands and to show Christian sympathy to those who suffer from barbarous oppression, than there is that we shall be quick to provoke war for no higher purpose than national glory.

we should add to their happiness and spiritual privileges by sending them the Gospel. That principle is one of mere philanthropy. No! They are living in sin, and to a great extent, in India at least, knowingly and wilfully, against the law written in their hearts and consciences, in the love of sin. They are responsible and guilty. They have such acquaintance with duty as is essential to accountability. They cling to heathenism even after hearing of God. They need therefore the Gospel of Jesus Christ, and not only from love to our Blessed Saviour and from obedience to Him, but from love and compassion to millions of perishing souls, should we send the Gospel to rescue them from their misery and danger. May God prosper the glorious work!

RAILROADS IN TURKEY.

BY REV. DR. HENRY H. JESSUP, BEIRUT, SYRIA.

It is well known that the present ruler of Turkey, His Imperial Majesty the Sultan Abdul Hamid Khan, is in favor of the material improvement of the Empire. He is a friend of railroads and wagon roads, and more has been done during the eighteen years of his reign in this direction than in all preceding reigns.

The accompanying sketch map has been prepared to show the various railways already built, and others under construction and proposed.

I. The Jaffa-Jerusalem Railroad, about 50 miles long, of standard gauge, constructed by a French company. This is eminently a sentimental railway, as it can hardly be expected to pay dividends to the stockholders. It may pay the employés and running expenses, and thus be saved from collapse. The tourist and pilgrim seasons are short, and during the greater part of the year it resembles the railways to the American mountain summer resorts during the winter. The last Arabic official journals just received from Beirut deny that this railway has been purchased by the Rothschilds, but add the somewhat remarkable news that the French company have asked permission from the Sultan to extend the road to the Dead Sea and Jericho. As Jerusalem is 2600 feet above the sea-level, and the Dead Sea is 1300 feet below it, there is a descent of 3900 feet in about 18 miles. A Swiss cog-wheel road could be built without difficulty in these days of engineering triumphs, but the question arises *cui bono?* The few hundreds or even thousands of poor pilgrims who go down to Jericho and the Jordan annually would never compensate the company even for running expenses, especially as the majority of the Russian pilgrims, in their superstitious devotion, come to Palestine with a vow that they will *walk* all the way from Jaffa to Jerusalem, to Jordan, Bethlehem, Nazareth, and back to Jaffa. The Dead Sea, with its salt and bitter waters,

would seem, in a poetical sense, to be an appropriate place to "end" a railway which is said to be already a financial failure.

The Sultan has recently annexed to the Turkish Empire the district of Kir Moab (Kerak), southeast of the Dead Sea, where the sheikhs of the Majella Arabs have so long defied the government and levied blackmail upon travellers. A wagon road has been surveyed from Kerak to the Mezraa, on the southeast shore of the Dead Sea, and a steam launch is said to be prepared to run between the northern shore and Mezraa. As a military convenience to the Turkish garrison holding Kerak, this is a wise arrangement, but hardly enough to give business to the Jericho extension of the Jerusalem Railway.

A far more encouraging piece of news comes by the last Arabic journals of October 16th from Beirut, that the Jaffa Railway Company have asked of the Sultan a "concession" for building a breakwater and harbor at Jaffa. No tourist to Palestine can ever forget the perils of landing at Jaffa. It is proposed to build a stone breakwater enclosing a port large enough to admit steamers, and to extend the railway to the harbor.

II. The Haifa-Damascus Railway. A firman was given some years since to a native Syrian for the construction of a railway, standard gauge, from Haifa, under Mount Carmel, through the plain of Esdraelon south of Nazareth, *via* Jezreel and Bethshan to the Jordan south of the Sea of Galilee, thence northeast through the land of Javlon to Damascus, with a branch into Houran and east of the Jordan.

This concession was sold to an English company in London, who surveyed the road, let its construction to contractors, and a few miles of track were laid southward along the Kishon. Then came a sudden halt. The work stopped. The Syrian *cessionnaire* sued the company for a heavy amount, and this with other suits is said to amount to some £80,000 sterling. The engineers in Haifa, having received no pay for seven months, seized all the plans and surveys of the road, and, according to reports published in the *Lisan el Hal* journal of Beirut, in September, were about to leave for London to prosecute the company. There has been gross mismanagement somewhere, and the whole enterprise is imperilled. It had proposed to continue the road eventually from Damascus to Baghdad.

III. The Beirut-Damascus Railway. The concession for this road was obtained four years since by a Syrian Mohammedan gentleman, Hassan Effendi Beihum, and by him sold to a French company, which has owned the Damascus Diligence road since 1860, and has also just completed a fine breakwater and harbor in Beirut at a cost of about \$500,000. This road consists of three divisions:

1. From Beirut to Damascus. This crosses the Lebanon range at an elevation of 5000 feet. It is a narrow-gauge road, and has a third cog-rail on the steep grades. It passes northwest of Shtoreh below Zahleh, thence east to Wady Yehfofeh and Zebedany, and down the valley of the

Barada (the Abana) to Damascus. This road will be open for traffic within a year.

2. The Damascus-Houran branch. This runs south of Damascus to the vast wheat region of Bashan and Houran, and is to terminate at Bozrah or Mezeirib. It is already finished and open for traffic. It will promote the pacification of that turbulent district and provide a cheap outlet for the splendid wheat harvests of Houran, besides increasing largely the area of cultivated land. It will also be used by the Hajj pilgrim caravan on the first stage of its progress from Damascus to Mecca.

3. The Damascus-Aleppo-Birijik branch. This is under survey, running from Damascus northeast to Nebk and Kuryetein, thence northwest to Hums and Hamath, thence to Aleppo and northeast to Birijik on the Euphrates.

This is a part of the future inland mercantile and military trunk railway from Constantinople to Damascus. It passes through a fertile region now almost wholly abandoned as pasture land to the Bedouin Arabs.

IV. The Mersin-Tarsus-Adana Railway. This road was built some years since by an English company as the beginning of a through line to Mosul. It is completed only to Adana, and its extension eastward is among the uncertainties of the future.

V. The Constantinople-Angora-Cæsarea Railway. This road is completed to Angora, and is under construction to Cæsarea, with the expectation of its ultimate extension to Diarbekir, Mosul, and Baghdad. It will, no doubt, connect at some time with Birijik and Damascus.

VI. The Smyrna-Ephesus-Aidin Railway. This is already extended 70 miles east of Aidin to Serai Kowy, through the finest fig-producing region in the world. It will, no doubt, be extended still farther eastward.

VII. The Constantinople and Bulgarian Railway. This is the connecting link between Constantinople and Western Europe.

The advantages of railway communication in this great Empire will be very great.

1. Large tracts of fertile land now lying desolate through insecurity will be brought under government control and settled by the peasantry now crowded into the mountain districts for mutual protection. The great wheat region of Houran and Bashan and the vast trans-Jordanic pasture lands now claimed by the Bedouin Arabs will be gradually restored to cultivation.

The line from Damascus to Aleppo borders a district of great fertility, now desolate or sparsely settled and at the mercy of the Mowali, Hadideh, and A'nazi Arabs. Mount Lebanon is crowded with villagers who earn a scant subsistence from their rocky terraces, but are afraid to venture out upon the plains. This railway will encourage settlers, enable the government to protect them, and thus benefit the whole land.

2. It will make travel more safe and economical. A box of Bibles now sent from Beirut to Mosul (the ancient Nineveh) goes by caravan, and is

a month on the passage, and during the winter is liable to injury and delay from pouring rains and impassable roads. This is true of other routes, and increased facilities will increase opportunities for good.

3. It is to be hoped that increased means of intercourse will tend to bring the different tribes and nationalities of this motley and much-divided empire into a better acquaintance with each other. The Protestant communities of Asia Minor have little to do with those of Syria and Palestine ; and yet they are under a common civil organization, with a common wakil or civil head in Constantinople. If the future Evangelical Church of the Empire is to be a unit, and co-operate for the common weal and the spread of the Gospel, the people must know each other, and send delegates to each other's conferences. Railways will make this possible. At present it is out of the question.

THE GROWTH OF THE CHRISTIAN CHURCH IN JAPAN.

BY REV. A. D. HAIL, D.D., JAPAN.

The Protestant division of the Church in Japan has passed through two periods in its progress, and is now in the initial stages of its third period. These may be loosely characterized as the periods of preliminary resistance, relaxation of resistance and revival, and reaction.

The first period embraces the time from 1859-72. To the missionaries of this period Japan was a Jericho, around the walls of which the powers that be, under severe penalty, forbade the priests the privilege of even "blowing their horns." The swaggering Samurai not only "looked daggers," but carried them, and that, too, with a purpose. Indeed, the threat was made that should the Christian's God Himself come to great Japan, even His head would be cut off. The whole chrysanthemum country was completely combined against Christianity.

When the Roman Catholic form of Christianity reached the high-tide of its great success several centuries ago, it drew to itself the attention of the Buddhists. They began a series of persecutions and oppositions which were not terminated with the supposed extermination of those Christians. When our pioneer missionaries came they had, accordingly, to live in an atmosphere of suspicion and hatred generated by the same persecuting power. They found edicts everywhere on the government bulletin-boards against the faith they had come to propagate. The first teachers employed often proved themselves to be government spies. One man hired himself to Dr. Hepburn in order that he might find a favorable opportunity for assassinating him, and was disarmed only by the impression made upon him by the good doctor's uniform Christian kindness. Not quite twenty-five years ago several thousand Catholic Christians, still

on coming back to work in the family, and care for her gratuitously till she died. That must have been the true grace of God in both of them that yielded fruit like that. After her death young ladies in Lakewood, N. J., carried one of her daughters through the seminary in Beirût.

An American lady travelling in Syria wrote to Mrs. De Forest of one of her pupils, Miriam, daughter of Khalid, of Bhamdun, and wife of Naoom (Nahum) Tabit, of Beirût, as follows :

“ We went to see her at the hospital, where she will have an internal tumor removed to-morrow. She spoke very sweetly of you. She said : ‘ Those were delightful days when she taught me of Jesus. What could I now do without Him ? He is my Saviour, and I am in His hands. He has gone to prepare a home for me, and I leave all with Him. I am not afraid, but without Him I should be in terror all the while.’ Her calm face and quiet tones witnessed to the truth of what she said. She died soon after leaving the operating-table.”

Dr. H. H. Jessup says of Rahil : “ I was with her almost daily for weeks before she died. Her faith and patience were beautiful. The aroma of Christian peace filled her chamber, and all who came to see her were comforted and blessed. The devotion of her children was lovely, and we could only bless God for such a Christian home and such testimony to the power and grace of our blessed Lord.”

The writer regrets that he has no details concerning others who have entered into rest, but only a general testimony to their faith and patience.

It is not the design of this paper to give more than the beginnings of that education of woman in Syria that now bears such abundant fruits. The present large building was provided for the seminary in 1867, three years before the A. B. C. F. M. retired from Syria. The timber used in its construction was brought from Maine ; the doors and windows were made in Lowell, under the direction of Dr. Cyrus Hamlin ; the tiles came from Marseilles, the iron bedsteads from Birmingham, and the pavements partly from Italy and partly from Lebanon. A good beginning had been made toward making the institution self-supporting ; \$3220 was paid for tuition that year, counting its value on a gold basis. The number in attendance was 76, of whom 57 were boarding pupils, and the seminary was exceedingly popular.

THE DRUSES.*

BY A. H. MCKINNEY, PH.D.

In a district of Northern Syria, comprising the whole of the southern range of Mt. Lebanon and the western slope of Anti-Lebanon, is to be

* A despatch from Beirût, dated October 18th, says that there is much excitement in Lebanon, owing to conflicts between the Druses and Mutualis. A number on both sides have been killed. The Mutualis, pleading that it is impossible for them to obtain justice from the Turkish officials,

found a peculiar people. Independent, proud, brave, handsome, industrious, hospitable, self-possessed, educated, and very mysterious, they form a unique branch of the human family. In addition to the districts named above, they occupy in whole or in part many of the adjacent towns and villages. Their numbers have been estimated all the way from fifty thousand to over one hundred thousand souls.

An old tradition derived their name from the Count of Dreux, and made them descendants of a band of Crusaders who had been left in Lebanon. Later investigations have shown that this tradition is pure fiction. The name is derived from Darazi,* a Persian adventurer, who first taught the peculiar tenets of the Druses. These people themselves hate the name of Darazi, and deny the derivation, claiming that their name comes from the Arabic *darisa* (those who read), or from *durs* (the clever one). These seem to be fanciful derivations, and it is reserved for the future philologist to determine the exact etymology of the word.

Among other things for which the Druses are remarkable is the mixed character of their ancestry. By many ethnologists they are supposed to have sprung originally from the Cuthites (Knnds), who were brought into Samaria by Esarhaddon to repopulate the strongholds, which had been depopulated during the captivity of Israel. In 686 A.D. Constantine IV. brought in the Mardi, a warlike people originally from Persia, for the purpose of repelling the Mohammedan invaders. At different times the Arabs swept through the mountains and left their impress on the people, giving to the Druse his language, which is Arabic. Thus the Druses of to-day are the outgrowth of that conglomeration which had been formed by the eleventh century A.D. It still remains, however, for the ethnologist to determine whether these strange people originally were Semites, Indo-Tentonies, or, as their own tradition indicates, Chinese. Haskett Smith, who lived among the Druses for many years, is satisfied that they are the direct descendants of the subjects of Hiram, King of Tyre, who assisted Solomon in building the temple.

Their religion came from Hakem Bemrillah of Egypt, who was the sixth Fatimite caliph. He is generally considered to have been insane, and is known as the Nero of Africa. During the twenty-five years of his reign he had eighteen thousand men put to death, and thousands of Christian churches and monasteries destroyed. He was flattered by Darazi into proclaiming himself a representative of God. In Cairo, in the year 1029 A.D., he publicly declared himself to be the incarnation of God. This announcement at first met with violent opposition, and Darazi was obliged to flee for his life. A quieter and more crafty method of propagandism met with suc-

have assembled to the number of 4000 men, all armed, in the vicinity of Marghiloum, to march against the Druses. The latter have appealed for aid from their co-religionists at Hauran, who are preparing to send 8000 men to their assistance. The Vali of Damascus has thus far prevented the Hauranites from leaving. The Vali of Beirût has sent cavalry to prevent armed men from entering the vilayet.

* Mohammed Ibu Ismail Duruzi (or Darazi).

cess, and many of the ignorant mountaineers became converts. A Persian mystic, named Hamze, became first the disciple, and finally the prime-minister of Hakem. With great shrewdness and adroitness he added to the new religion many attractive features; and it is he that is enshrined in the heart of the modern Druse as the founder of his faith.

Five years ago the writer listened to a lecture by a Syrian, a native of Mt. Lebanon, who called himself a "Christian Druse,"* and who was supposed to tell something about his people and their religion. The lecture was chiefly remarkable for what it did not tell about the Druse religion. A subsequent conversation with the lecturer failed to elicit anything definite about his faith. This mysteriousness concerning his belief on the part of the Druse was in keeping with the whole trend of his life. Mystery overshadows everything connected with the Druses. So accustomed are they to lie, that a missionary † living among them declares that when an Englishman tells them that there are no Druses in England, they suspect him of being one. Instead of feeling offended at what they consider his deceit, they honor him for it. So esoteric are they, that they do not hesitate to put to death any one who reveals their secrets, or any one found in possession of their sacred books.

How, then, do we know anything of their religion? Copies of their manuscripts have been found by travelers and explorers, and are in public libraries in different parts of Europe. But the hostile army has given us more than the peaceful traveler has been able to see. In 1838, during an invasion of Ibrahim Pasha, the sacred books of the Druses were captured, and from them we are able to learn something of their teachings. But even with these books in his hands, the theologian can no more give a clear statement of their religious truths and practices than can the ethnologist speak decisively concerning their origin.

Their doctrines are derived from the Pentateuch, the Gospel, the Koran, and the Sufi Allegories. Intermingled with selections from all these sources are traces of Persian dualism and Indian transmigration. Is it strange that from such diverse sources one of the most remarkable doctrinal systems ‡ that the world has ever known should have been developed? The following are their chief doctrines:

I. *Monotheism.*—The Druses, who rival the Mohammedans in their declaration of the Unity of God, call themselves Muwahhidan, or Unitarians. They believe in one self-existent, eternal God, without parts or attributes, "indefinable, incomprehensible, ineffable, and passionless." § Belief in this one God is essential to salvation. "Book of Testimonies to the Mysteries of the Unity" is the title of one of their sacred books, composed by Hamze.

* Smith challenges the missionaries to produce a *converted* Druse.

† The Rev. William Ewing.

‡ Milman characterizes the Druse system as "one of the most extraordinary religious aberrations which ever extensively affected the mind of man."

§ Encyclopædia Britannica.

11. *Inferior Beings*.—Like the Zoroastrians, the Druses have a number of created beings inferior to God and yet much superior to man. Universal Intelligence, the highest of these beings, alone enjoys communion with God. Next to him are four archangels, who help to support the throne of God. Then comes spiritual agents of various ranks. While many claim that the dualism of spiritual beings found in the Zoroastrian system is not paralleled, Carnarvon* holds that Iblis corresponds to Ahri-man, and that the moral conflict goes on between him and Hakem. Remembering that Hamze was a Persian, it is but natural to find that the dualism of the Zoroastrians should have been adopted in whole or in part.

III. *Incarnations*.—As manifestations of His love to mankind, there have been ten incarnations of God, of which the Elijah of the Old Testament was the fourth and Hakem was the tenth and final one. The latter appeared and held open the door of mercy for twenty-six years, and it was then closed forever, so that there is now no hope for his rejectors. In addition to these incarnations, God has manifested Himself in the person of others. Hence Jesus and Mohammed are revered as prophets, as are also such teachers as Abraham, Moses, Pythagoras, Plato, Darazi, and many others, who are not regarded as incarnations of God.

IV. *The Coming One*.—Hakem will come again and conquer the world, tramping under foot those who rejected him and subduing those who oppose him. Whether this doctrine is connected with the Christian's belief in the second coming of Christ, or with the Parsee's hope of the coming of Sosiosh, it is difficult to determine.

V. *Souls* are individual, but the number never varies. They were all created together, and as soon as a Druse dies his soul enters another body.

VI. *Transmigration*.—There is a want of agreement among scholars as to just how far this doctrine is believed in. Some claim that the Druses hold that the souls of the virtuous are to pass into the bodies of Chinese Druses, and that souls of the wicked enter the bodies of animals, such as camels or even dogs. Others claim that there is no belief in transmigration into animals. Our most reliable information on this, as well as on all other subjects connected with the Druses, comes from those who within recent years have lived among these interesting people. Such investigators agree in declaring that they believe that after a life of holiness the soul will enter into an angel or other heavenly being, and that a life of wickedness leads to transmigration into an animal, corresponding in nature to the life led by the individual. (For example, the soul of a ferocious Druse will enter some such animal as the tiger.) A missionary testifies : † "At the very moment of his mother's death a calf was born in the herd of a Druse, and he firmly believed that the soul of his mother dwelt in that calf."

VII. *Fatalism*.—According to Druse theology, not only is God per-

* See "Recollections of the Druses," by the Earl of Carnarvon.

† The Rev. William Ewing in *The Sunday-School Times*, February 4, 1893.

Prayer in the sense of supplication is unknown among them, because their fatalism makes it impossible for God to change His will ; and therefore they argue : " Why ask Him for anything ? If He is to give it, He will give it."

Fasting is unknown.

Almsgiving is distinctly discouraged ; their theory being that if they act with brotherly love toward one another there will be no necessity for charity in the ordinary sense of that term. The Druses resemble the Parsees in that it is said that there are no beggars among them.

Polygamy is unheard of. They are strict monogamists. The grave defect in their marriage laws is in reference to divorce. Here the husband has absolute power. He has but to say, " Leave my house, you are no longer my wife," and the moment that the wife crosses the threshold the marriage relation terminates, and can never be resumed by the two who are thus divorced.

Illegitimacy is exceedingly rare. The Druse maiden is guarded with care, and great emphasis is placed on strict morality. No one has yet seen a male and a female Druse dancing together.

Attention is paid to education. Unlike many of their Syrian sisters, the women can read and write. They are said to be admitted to the secret conclaves of the Druses, and even to the priesthood.

The traditions of these people are many and curious. The most remarkable is the one that vaguely connects them with the Chinese. Scholars are puzzled by, and unable to account for, their knowledge of the Chinese. Among their traditions of Jesus Christ may be mentioned the one concerning His crucifixion. They hold " that a second Jesus Christ, the manifestation of the Divine, passed scathless from the world." *

As is to be expected, the influence of these people amounts to almost nothing. But this is not the worst result of their esoteric teachings and practices. They are so shut up within themselves that they have been but little influenced by the outside world. Hence Christian missionaries have made almost no impression upon them. In both these respects the Druse and the Parsee stand side by side.

But what of the future ? Will the religion of the Druse ever touch men's hearts as does the religion of Jesus ? No. For the former says : " The door is shut ; none can enter in, and none can pass out," while the invitation of the latter, offered to every sin-sick, heart-sore son and daughter of Adam is : " Come unto Me, *all ye* that labor and are heavy laden, and I will give you rest."

* Ewing.

Missions.

THE HARPÛT OUTRAGE.

MISSIONARIES' LIVES ENDANGERED.

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A LETTER TO THE KUMI-AI CHURCHES.

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ADVANCE IN BRAZIL.

Correspondence of THE INDEPENDENT:

H. N. BARNUM, D.D., Harpût, Turkey.

The Rev. O. P. ALLEN, Harpût, Turkey.

The Rev. D. W. LEARNED, Kioto, Japan.

The Rev. J. E. SCOTT, Muttra, India.

The Rev. OLA HANSON, Bhamo, Burma.

The Rev. J. J. TAYLOR, San Juiz de Fora, Brazil.

TURKLY.

THE SITUATION IN HARPÛT—MARTYRS FOR CHRIST'S SAKE—A REIGN OF TERROR—ISLAM OR DEATH.

BY HERMAN N. BARNUM, D.D.,
Missionary of the American Board.

THE world will have heard of the physical side of the disasters which have come upon this country. The moral aspect is still more deplorable. When the Saracens conquered these lands, they offered the people the alternatives, the Koran, tribute or the sword. These Moslems first strip the people of everything, commit other nameless outrages, and then the only alternative presented is Islam or death; and this in the nineteenth century. Hundreds of people have accepted martyrdom rather than deny their faith. Many more, some from fear of death, and others to save their families from a fate worse than death, have formally accepted Mohammedanism. In most of the villages and towns in this region, the majority of the survivors who were not able to flee, are now professed Moslems. Throughout all this wide Harpût mission field, there is probably scarcely a Christian service held among Gregorians or Protestants outside of this quarter of the city. Altho the church here was burned, our Sunday services have been maintained in the college. Churches have become mosques, and the trembling Christians are taught to pray after the Mohammedan form. Schools, of course, are disbanded, altho we are gathering together the boys of our male department at the college; and we hope to do the same for girls if we can secure rooms outside, as the girls' college is a complete ruin.

Every day, from morning till night, our hearts are torn by the recital of most horrible tales of bloodshed and outrage and heartless persecution. Some of our best and worthiest men tell of the agony which they suffer from the position which they hold as Mohammedans in form, while their whole being revolts against it. They say: "We would welcome martyrdom with cruel torture, if only our wives and children could be saved from the clutches of these men by death or by some sort of freedom. We have gladly surrendered our homes to the flames and our property to plunder; but we cannot sacrifice our families." Here is a very serious problem. Of course we cannot justify this position; and yet when we see the fate of many of these helpless families, bereft of their protectors, it is not in our hearts to reproach those who have saved their lives by this hypocrisy. Either alternative is dreadful; and to stand in the presence of such calamities so utterly helpless, except to cry to God in the agony of our hearts, is a trial which we never expected to experience.

Of course we cannot tell what the outcome will be. We believe that God has a people here, and that in some way, out of all this ruin, he will rebuild his Church; but at present the outlook is dark in the extreme. Many of the churches, parsonages and schools have been destroyed, how many we do not know, for the country is in such a state that traveling is very unsafe, and reports come in slowly. We know that seven of our pastors and six preachers have been killed, and we may hear of still others. Few of the preachers remain at their posts. Not only would they be put under a pressure to accept Islam, but they are hated because they are understood to be promoters of freedom of thought. Then, too, where their congregations are recognized as Mohammedans, their presence among them would not be tolerated. Here, too, is another problem. We have been steadily pressing for self support, but even our city congregations are impoverished, and the

congregations in the out-stations are most of them naked and hungry, and dependent on charity; so these faithful men and these bereft preachers' families come back upon the Board for support. Some of them were wholly supported by their own people, who are now able to give nothing.

We are now organizing a system of relief in the hope that funds will come to us from abroad. Even were there abundant funds in hand, it is a most difficult and delicate business. Even those who have declared themselves Moslems receive no mercy from their co-religionists, who yet would resent foreign aid. The Government has the name of supplying rations, but so far it is simply a farce, and it does not reach the most destitute. The mortality this winter from scanty clothing, exposure and starvation will inevitably be great. God pity this poor people.

Harpût.

THE STORY OF THE HARPÛT MASSACRE.

BY THE REV. O. P. ALLEN.

DOUBTLESS you know the main facts in the case; and I hope some time we may be able to get the details into shape, so that the Christian world may understand the enormity of the outrage which has been committed. We are not ourselves, I am sure, fully aware of the extent of the pillaging of villages and murder of innocent men, and the capture of women and girls for the harems of brutal Turks and Kurds. But I must give a few details. We were surrounded for a week or ten days by a cordon of burning villages on the plain. Gradually the cordon of fire and fiendish savages drew nearer the city. The attack in the city was planned for Sunday, November 10th, and some of the city rabble began to make demonstrations; but the soldiers drove them back. The invading Kurds, Redifs (in disguise as Kurds) were not ready for the onset. On Monday, November 11th, the attack began on Husenik, where 200 were killed and as many more wounded, then up the gorge to Sinamood and the east part of the city. Then a body of men appeared in the Turkish cemetery below the city. They came near a body of soldiers posted on the hill with a cannon. Big Turks came down to them from the city; a conference seemed to be held. Apparently the invaders were forbidden to touch the markets (from which, of course, they knew that both Christians and Turks had removed their goods to their houses). Then the soldiers withdrew and were posted on the road higher up, apparently to better defend the empty markets. Then the invaders, with a great cry of "Ash! ash!" began to fire their guns. The soldiers also began to fire. It was soon apparent that this was only a little sham fight; but it was too thin to cover the nefarious design of the men who planned this thing. Then began the attack on the houses in this quarter. The soldiers protected the raiders, and not a finger was lifted by the military officers on the ground to protect the people or us from the plundering, murderous mob. There were hundreds of plunderers. Scarcely a house in this quarter escaped, and a large number were set on fire. A crowd of refugees were in our court and house and girls' school.

Soon our outside gate was attacked, and the crowd of fugitives fled for their lives. One company pressing through a narrow passage were fired upon; the bullets fell like hail around them; four were wounded. A cannon ball went through the same passageway. This company fled to the hill and were taken into the city (twenty-seven school-girls in the crowd; they suffered untold misery in a khan that night; delivered next day, and brought away under an escort of soldiers). The rest of the refugees took refuge in the yard of the girls' school, surrounded by a high wall. At the last moment I ran out to see if our heavy front gate was standing. I saw a hole a foot wide made, and instantly the loud report of a rifle warned me to retreat. We had been in the yard but a few moments when the marauders were at the door of the yard inside the school buildings. We made another start and hurried out from the gate, and this time for the College (boys') building as our last refuge. I was on the outside of the fleeing crowd, our invalids, Mr. W. and Mrs. A., home in strong arms. Suddenly a savage-looking Turk appeared at the corner of the building outside. I instinctively raised my hand to prevent his coming toward the fleeing crowd. Instantly he drew and flourished a revolver and deliberately pointed at me. I thought for an instant it was only to frighten us and make us hasten our flight, but two shots from his pistol convinced me that his purpose was to murder. Some thirty or more had been shot down in the houses just below us. Again, before we were all through the gate, he aimed at Mr. Gates and Miss Wheeler and fired a third time; but no one was hit. We breathed more freely as we pressed into the three-story stone building with the more than four hundred fugitives. Soon the smoke began to rise from the front of my house and Mr. Brown's; some say the house was set on fire by bombshells. Soon the whole of the houses connected with the girls' College were on fire, and the large college building was no doubt set on fire; also fifty to seventy houses were burning below ours. Then the chapel close to us was set on fire, and the intense heat would have set fire to the large high school building between the college and chapel; but with our new fire engine and a plentiful supply of water, Mr. Gates was able to save it from taking fire. Here in the college building, with 450 persons, we spent the night, with little bedding and only dry crusts of bread to eat.

The plan was evidently to destroy all the buildings, and thus render our stay here impossible. Mr. Barnum's house was fired in three places, but the fire went out. A bombshell was fired into Mr. Barnum's study, and burst in the room from which they had fled only a little before. Mr. Gates's house would have been burned—oil was poured in two places—but happily was left unburned. Three

nights we remained in the college building, then went into a room in the Gates's house; the Barnums also went to theirs.

The next morning after the attack the commander advised and urged leaving the college building, saying: "I can't protect you here." Mr. Barnum replied: "The time has come for plain talk. I saw you standing on the hill there yesterday when our houses were plundered and burned, and you did nothing to prevent it. If you wish to protect us, you can do it better here than anywhere else." The treacherous rascal said two days before that he would be cut in pieces before he would allow a Kurd to enter the city. He now brazenly replied: "What could I do against 15,000 Kurds?" They wanted to get the people scattered in the city and us out of the buildings, and then they would have been burned. But I must not write more, altho there is much to tell. We write to Constantinople, but can't be sure of our letters getting through. We have telegraphed a good many times, but telegrams can't tell all. The pressure on the villages to become Moslem is terrible; large numbers have been instantly shot down or butchered who would not instantly abjure their Christian faith. We have already heard of the murder of seven of our pastors and six preachers. But I have not time to enter on these horrible details. If I can get letters sent on, perhaps I will send again; 45 killed in the west quarter, 100 in the whole city. Husenik, 200 killed, 200 wounded. Official reports will represent Turks killed. There has not been a single one killed or wounded.

Harpût.

JAPAN.

SOME MISSION PROBLEMS.

BY THE REV. DWIGHT W. LEARNED,

Missionary of the American Board.

THE American Board's deputation left Japan by the last steamer, after two months of very long prosecution of their mission. Whatever be the result of their visit, our relations with them have been most cordial and affectionate, and their presence with us has been a great comfort and pleasure to us as we have united with them in devotional services, have listened to the sermons of some of them, and have met them in personal intercourse. What their report to the Prudential Committee will be we do not know, nor what that Committee's action will be. We can only say that they visited a large part of the country, met about all the Board's missionaries, and a number of other missions, and had confidential individual interviews with a large number of the leading men of the Kumi-ai churches; so they take home with them information which could never be gained so fully and vividly by correspondence, and which must be invaluable to the Prudential Committee.

Some of the problems which they had to consider, and which they discussed with the mission or with the Japanese, or both, are the following:

Shall the number of foreign missionaries be increased (so far as the means of the Board will allow) in order to hasten the evangelization of all parts of the land, and to give the younger and weaker churches the help of missionary counsel; or shall few or no more new missionaries be sent to Japan, and the responsibility of evangelizing the country and developing Christian institutions be left more and more completely with the Japanese Christians until the missionaries now here gradually die off?

Shall missionaries remain in the sections where they have been for some time working, building up as strongly as possible the work at a comparatively few centers; or shall they leave these older parts of the field to the Japanese and go out to more remote districts now that more freedom of residence in the interior has been given and still more will soon be given?

Shall the use of mission funds to support preachers in communities where there are no churches be subject to more or less of control by the Japanese churches; or shall the missionaries and Japanese co-operate in this; or shall it be entirely under missionary control? If the last plan is followed, how can the mission and the churches work independently, side by side, and yet preserve friendly relations?

Shall this employment of Japanese preachers with mission funds be continued so far as suitable men can be found and the Board's funds will allow, so as to extend evangelistic work to all parts of the country as fast as possible; or shall it be gradually discontinued, in order to put more responsibility upon Japanese Christians, relieve the missionary from supervising the work of Japanese, and prevent controversies as to theology between missionaries and preachers?

Shall missionaries devote themselves more to educational work, leaving preaching largely to those who were born into the Japanese language; or shall they attempt to carry on both branches of work; or shall they gradually withdraw from school work and devote themselves to more directly evangelistic work?

Can missionaries consent to teach in a school were they have freedom to teach Christianity, but in which there are more or less antichristian influences?

The above are mentioned only to show somewhat what sort of questions have been before the mission and the Deputation for consideration.

Kioto.

THE DEPUTATION TO THE KUMI-AI CHURCHES.

ON the departure of the Deputation of the American Board from Japan they addressed to the Kumi-ai churches the following letter, for which we are indebted to the enterprise of *The Advance* which secured first copy from a member of the deputation, Dr. J. G. Johnson:

"Dear Brethren!—The Deputation appointed by the Prudential Committee of the American Board to visit and confer with its missionaries, and with Japanese Christians in Japan, has completed its work and is about to sail for home. During our pres-

ence in your beautiful country, we have been the recipients of so many courtesies at the hands of the Kumi-ai Christians and churches that we should feel that we had been deprived of a great privilege if we were not permitted to express our hearty thanks to you for your kindness to us. With the growth of your churches, almost unexampled in the history of any country, we have had great satisfaction, and at the prospect of still larger growth, both in numbers and spirituality, in the not distant future, we gratefully rejoice. We feel that your history is our history, and your prosperity is a blessing which will carry gladness to all Christians the world around.

"You are a body of independent churches, subject to no master but Jesus Christ. This we fully recognize, and thus our missionaries have always recognized, and we have rejoiced to find in you much of the spirit of the Pilgrim Fathers, to whom the religious life of our country is so largely indebted. As we look over the world with its teeming millions, so many of whom have no clear idea of the Gospel of our Savior, we feel that an immense and solemn responsibility rests upon the Church of Christ in all lands, and not the least in your own land, to which Providence seems to have committed the intellectual and spiritual leadership of the East.

"In our study of the problems facing the missionaries, we have had to consider whether the time had come for their withdrawal from Japan. In getting information on this point, we have consulted with many of your ministers, laymen and evangelists, and every one has advised us not immediately to withdraw from the field. Some have suggested that the number of missionaries should not be increased, but the voice in favor of retaining most of those now present has been unanimous. We have decided to advise the missionaries to remain in your country for the present, hoping that the time will not be far distant in which you will be able not only to do without them, but also to join with us in carrying the kingdom to other lands. Our missionaries will not attempt to establish independent churches, but will so far as they are able seek to co-operate with you in the work of the Kumi-ai body along the same general lines as in the past; and we ask for them in their difficult duties your generous co-operation.

"They will, of course, have to do the work in the way in which they can work best, as you will work in the way best adapted to you; but there ought to be, and we are persuaded that there will be, no serious difficulty in such co-operation. We must ask you to remember that our missionaries have to render an account to the Board concerning their work, and all moneys expended by them, and that often when you may differ from them, they may be only carrying out the imperative and necessary instructions of the Board.

"We have been advised, both by you and by our missionaries, to devote more attention in the future to sending out for occasional service eminent and able pastors and theologians, and also to provide for the translation and publication of works of religious thought of standard value. Both of these suggestions seem to us eminently wise, and we shall take great pleasure in advising our Board to do as you suggest. You have also suggested that so far as there may be changes in the location of missionaries, less attention should be given to cities where there are already well-established Kumi-ai churches. That suggestion also approves itself to us, and we have so advised our missionaries.

"We regret that we have not been able to come to agreement with those with whom we have had misunderstanding concerning houses and lands, purchased and paid for by the treasury of the American Board. In Kioto and Kumamoto such misunderstandings exist. With reference to this we have addressed to the Trustees of the Doshisha a letter from which we quote as follows:

"We cannot believe that you will think of asking rent from the Board for the missionary houses in Kioto, when the land was purchased and the houses were paid for entirely out of the treasury of the Board. For you to do that, we believe that both you and all your countrymen would hold to be a stain upon the good name of the Doshisha."

"Concerning our difficulty at Kumamoto we desire to say that we are profoundly grateful to our brethren of the Kumi-ai churches for what they have done to help us in that matter; and we trust that they will not cease to use their efforts until there has been an honorable settlement.

"As we study the religious condition of the world we find much cause for rejoicing at the swift advancement of the kingdom of God; but we also see that that kingdom has many and insidious foes, and that the demand was never greater than that the Christian host should present a united and aggressive front against unbelief and sin. This is no time for emphasis upon what we do not believe. Positive, scriptural, able, consecrated preaching, and pure saintly Christian lives are everywhere imperatively demanded. Will you not unite with us, and with all Christians, in exalting the personality and fatherhood of God, the saving work of Jesus Christ, the need of regeneration by the Holy Spirit, and his constant ministry; the duty of all men of every land and condition to love and serve one another, and the power of the endless life? In short, may we not, together with all evangelical Christians, unite in so presenting the Gospel of our blessed Lord and Savior Jesus Christ that your land and our land and all lands shall in due time acknowledge him as Master and Lord?"

"We have read with much interest the platform adopted by you in your recent meeting at Nara, and see in it your recognition that the world can be made truly Christian only by men of lofty faith, holy lives and pure hearts. We pray God's blessing on the movement there so auspiciously started.

"Dear Brethren, we greet you as our fellow-workers for the kingdom of God; we pray for you; will you not pray for us and for our country that together Japan and America may advance toward the stature of truly Christian nations?"

"Once more and from our hearts we thank you for your courtesy to us. It will never be forgotten. God bless the Kumi-ai churches and God bless the Japanese nation.

"In the bonds of Christian fellowship we subscribe ourselves, dear brethren, very kindly,

"JAMES L. BARTON,

"WM. P. ELLISON,

"JAS. GIDSON JOHNSON,

"AMORY H. BRADFORD.

"Yokohama, December 6th, 1895."

CHINA.

THE CANTON REBELLION.

BY THE REV. C. R. HAGER, M.D.,

Missionary of the American Board.

CHINA is full of outbreaks and rebellions of one sort or another, but never in the history of Christian missions has a native Christian been charged with intriguing against the Chinese Government. During the latter part of October a plot was discovered in Canton, which had in view the

destruction of the city in order to obtain possession of the Government offices. Some five hundred men were sent from Hongkong who were to attack the city. That the plan failed is no wonder, since it was badly managed, and for several days previous to the time set for the attack numerous rumors were afloat throughout the city of the impending danger. It is no wonder then that the authorities should have exerted themselves and searched the city for secreted arms and ammunition, so that on Monday morning, October 28th, the officials made easy capture of the five hundred men who really did not know what they were to do.

A number of others were seized, but nearly all have been liberated except four or five, three of whom have already been executed, and among these was a baptized Christian who was found with certain war implements in his possession. He was not the principal leader but stood very close to him and years before had been led to Christ, by the one who is now regarded as the leader of this insurrection. That a man who had been converted to Christianity in the Sandwich Islands, studied English a few years in Hongkong, studied medicine five or six years in Canton and Hongkong, practiced medicine a year, and engaged in the silk industry for a year, should finally be found plotting against his country is a mystery that cannot easily be explained, except that a majority of the better-informed Chinese long for the time when the present Government shall be overthrown. The better class of Chinese, and even a great many foreigners, some missionaries not excepted, long to see China go to pieces, and in part no doubt were to blame for this young, energetic, intelligent young man's actions. He has not been secured by the officials, and at present remains in hiding in Hongkong or elsewhere. Others are implicated in the plot, and one or two of these were preachers of the Gospel. None of these, however, were caught.

It is needless to say that the missionaries deprecate this uprising. The Government may be rotten to its core, but nothing better can be secured until the people are different. Like people like rulers, needs to be remembered here in China. A mere change of dynasty would not help this land very much. There is nothing but the Gospel of Jesus Christ that can work a change in the Chinese heart, and it becomes the disciples of the Lord not to take up arms, but to teach, preach and live the Gospel everywhere and on all occasions.

Canton.

INDIA.

SELF-SUPPORT IN THE NATIVE CHURCH.

BY THE REV. J. E. SCOTT,

Missionary of the Methodist Episcopal Church.

IN these hard times it more than ever is an uppermost thought and a great problem among missionaries in India how to get the native Christian people to giving toward the support of their pastors. The people are, indeed, very poor, but it seems feasible—if they will all give—to gather something that will amount to something. Recently I have had a great object lesson on the subject which is worth telling to the readers of THE INDEPENDENT. About a year ago, at the session of the Northwest India Annual Conference of the Methodist Episcopal Church, which met in Muttra, a meeting was held to consider the subject of self-support. There was much enthusiasm. Surely, it was thought, the 35,000 Christians within the bounds of the conference might support some of their pastors. So twenty-two of the workers were selected from the seven districts into which the conference is divided, and it was resolved to try to support these from the contributions of the people.

After conference adjourned, the leaders of the Church set to work to push self-support. The president of the society is a pure native, the Rev. Charles Luke, the presiding elder of the Bulandshahr District. I have just come from attending his annual self-support meeting. It was a grand success. Such enthusiasm I never saw. There were about four hundred people present, filling a large tent which had been erected. A brass band had been secured for the occasion. And, amid the shouts and songs of the people, the twelve circuits which make up the district brought into the tent and deposited the offerings of the year. They amounted to nearly seven hundred rupees! much more than enough to support the number of men who had been assigned to that district to be supported from the fund. So they took on two more amid great rejoicing.

These contributions were all from natives and were from the poor people. Among other offerings there were numerous bags of grain, and piles of fragments of bread, which would be sold again to feed animals, and scores of domestic fowls and dozens of eggs. One man brought a horse, and another a cow, and a third a buffalo. There were a number of sucking pigs, and six pigeons, and hags of shells, which are used for money by the very poor. So that these were really the contributions of the people. I never saw such rejoicing. They really felt that they were doing something that amounted to something. And it does. It means everything in our work. It puts new life into it. It gives the people something to work for. It helps our depleted treasury. It gives all hope and courage. This is the greatest movement that has ever taken place in our work. We expect to come up at the end of the year with not only the twenty-two workers paid in full by the people, but with a number of others, also, who were taken on where the amount raised was in excess of the requirements.

In these days when the Home Church has such difficulty in raising the money needed, it will be cheering to know that the foreign churches are beginning to support themselves. And the above is a bright example of what is being done among us.

Muttra.

BURMA.

A NEW COUNTRY OPEN.

BY THE REV. OLA HANSON,

Missionary of the American Baptist Missionary Union.

THE opening of the Burma State Railway from Mandalay to Katha marks a new era in the history of Upper Burma. A large tract of new country is now open for missionary work, but where are the workers? The whole of Upper Burma between Mandalay and Bhamo, not to speak of the country north of the last mentioned place, on both sides of the Irrawaddy, is virtually as yet an unbroken field. An occasional visit of some missionary, to the villages along the river, has been undertaken; but nothing has been done in the interior. The workers in Mandalay, Sagaing and Bhamo have all they can do to work the districts close at hand. What is needed is the opening of at least two new stations somewhere along the new road. The railroad, the telegraph, the tradesman and fortune seeker have already found their way to places where missionary work ought to have been done long ago.

The work among the Burmans, Shans and Kachins in Upper Burma witnesses a steady progress. A number of Burmans have been baptized recently, and the new Shan work in Nam Kam has had some additions. The Kachin language may now be regarded as being reduced to writing. It has been my joy to see a new spelling book and catechism ready for use, and in a few weeks the Gospel of John, the first part of the Scriptures ever translated into Kachin, will be in the hands of our school children. This to be sure is a small beginning, but with the blessing of God it may be a means of accomplishing great things.

The recent troubles in Western China have made us anxious for the welfare of our brethren across the border. A telegram (and, by the way, it is worth mentioning that telegraphic communication between Burma and the interior of China is now possible) from Mr. Smith, of the China Inland Mission in Tali Fu, assures us, however, that they are all safe, and that no trouble is expected in that part of the country. It is, however, easy to see that their position must be a trying one. They need our prayers.

The annual convention of the Baptists in Burma, recently held in Rangûn, was in every way a success. A healthy progress has followed the work in every part of the country: new fields have been opened; the number of baptisms are up to the average; a greater need of spiritual power, always a hopeful sign, is felt in many places. The cold season, with new opportunities for jungle work, is again inviting us to new efforts: and let us pray that this may be a year of great gathering in every part of this needy country.

Bhamo.

BRAZIL.

STEPS FORWARD.

BY THE REV. J. J. TAYLOR,

Missionary of the Southern Baptist Convention.

SOME interesting steps have been taken lately here in South Brazil for the extension of the Master's kingdom.

The annual conference of the M. E. Church, South, presided over by Bishop Granberry, took place in the city of San Paulo, in the last days of July, beginning on the 25th. Judging from their reports these were days of faithful work, and encouraging to the goodly number of workers present. The Bishop's presence seems to have instilled zeal and encouragement into the hearts of the sometimes discouraged laborers.

A tremendous congregation met in the Methodist Church of this city on last Sunday, and had a great *feita*, as the Brazilian calls such occasions. The Bishop was present, and I am told that they succeeded in paying off a remaining debt on their neat church edifice.

A similar occasion to each of the above mentioned and at same times, took place among the Baptists. On the twenty-fifth of July, the Baptist Association held its second session in the flourishing city of Campos, State of Rio Janeiro. The meeting continued till Sunday, the 28th, treating of a large number of vital questions. The most important step in advance was the appointment of a mission committee, who, by instruction of the Association, employed a native missionary, with funds contributed by the various churches during the year.

On the night of the 29th the young people's society of the Campos Church held its first anniversary—showing a great deal of work done. The Lord blesses that church and its devoted pastor, S. L. Ginsburg, the converted Jew.

On last Sunday, in the city of Rio de Janeiro, the Baptists had a grand *feita* too. It was a double occasion, if not a triple one—which latter it really was—being the eleventh anniversary of the organization of the church, the inauguration of the new and beautiful meetinghouse, and the ordination of two native pastors and one deacon. The Lord is wonderfully blessing the efforts of his people there in these last several months. Scarcely a week passes that does not witness the conversion and baptism of one or more persons, and always good congregations are present to hear the appeals made by the newly converted ex-vicar, Dr. Ottoni—ordained last Sunday—and others.

There is great rejoicing all over the country just now, because the long promised peace between the Government and one of the States, Rio Grande do Sul, has become a reality.

Juiz de Fora.

AMONG the 650,000 natives in the Transvaal there are 50,000 church members. Within five years the converts of the Hermanusburg mission have increased from 12,000 to 19,244, and those of the Berlin mission from 11,000 to 13,700.

January 16, 1896

of the bodies of slaughtered parishioners, in almost their first utterance after the disaster, said: "Please do not order us to leave Harpût." In that utterance they spoke for all the missionaries in Turkey who have passed through this baptism of fire. The very disaster which has overwhelmed the missions of the American Board has opened the way for a glorious work for God and humanity. To leave the country now would seem to the missionaries the desertion of a sacred trust, the abandonment of a unique opportunity for doing Christ's own work, and the casting away of the fruitage from the labor of more than half a century. No, the missionaries cannot leave Turkey.

But the American churches must also rise to the height of the present opportunity to show this stricken people and their persecutors what Christianity really is. God's Providence now calls to the churches to rally to the support of the American Board in an effort to extract beauty from ashes. While the whole nation is grandly moving to feed and clothe the bodies of the starving, let not the need of the stricken souls be forgotten. Let the Board be furnished with ample funds to restore its equipment, and to prosecute its great work of comfort and enlightenment with renewed vigor. The people are listening as never before to the comforting words of God's promises. Oward! is the Master's call in this emergency. Let advance along the whole line be the program of the churches everywhere in reference to the American Board.

Americans have invested millions in the enterprise of missions in Turkey. This enterprise, so far as the laws are concerned, is a pure question of business. American citizens choose to invest large sums of money in a lawful enterprise in Turkey, which they have carried on for many years with the strictest regard to the laws of the land. Whether the enterprise which occupies American citizens and American capital in Turkey is mining or railroad building, or, as in the case of the missions, it is the manufacture and sale of books, or the erection of a large system of educational institutions, the treaties guarantee its protection, and the millions of American gold invested in it are entitled to the protection of the United States against attack by the Turkish people or the Turkish Government. The disaster which has come upon the missions of the Board is not the work of a great popular uprising or of a revolution outside of the control of the Ottoman Government. It is the deliberate act of the Ottoman Government itself. The present administration of government in Turkey dislikes the civilization which its predecessors invited and protected when the missions were being organized. It therefore has set at naught all treaties with the United States, and has ordered its officials, its troops and its people to unite in destroying the property and the business of these Americans of the missionary force. The hundreds of thousands of American citizens who have invested their money in this great enterprise and are the real owners and shareholders of the property thus destroyed, should let the Government at Washington know that protection of their agents where they are, and not mere provision of ships to take them away because the Sultan has changed his mind about observing treaties, is the aim which the importance of the capital invested demands of the United States to-day.

THE FUTURE OF MISSIONS IN TURKEY.

CALAMITY has overtaken the American missions in Turkey. During the storm of blood and fire by which Islam has commended itself to its subjects and the world, these missions have been special objects of malice. To the aggressors the missions represent the source of the enlightenment and civilization, to eradicate which the massacres were ordained.

Of the destruction which has overtaken the Harpût station of the American Board's mission, the whole country is aware. Four buildings out of twelve remain, stripped of every particle of their contents, torn with bullets and cannon balls, blackened with fire, and surrounded by the grim ash-heaps which are all that remain of the other buildings gradually erected during the last forty years to be the center of operations for this noble station. Of the desolation which has overwhelmed Marash station, the American churches have also heard. The Theological Seminary there is a pile of smoking ruins, and the two other buildings in the same enclosure stand pillaged and empty. Whatever the attacking soldiers could not carry away or did not value was destroyed by ruffian hands through sheer hatred of the teachings against which they had been called into action.

The missionaries in all of the stations have been almost miraculously saved from death. But congratulations are misplaced which regard the safety of the persons of the missionaries as sufficient cause for condoning the loss of property which they have suffered. The lives of the missionaries are not all in which the American churches have an interest in Turkey. Disaster has overtaken the general equipment of the American Board's missions in Turkey. This equipment is the property of the American churches. Since 1830 the churches have spent more than six millions of dollars upon the equipment, maintenance and development of these missions. Except Constantinople and three other stations in the extreme west of Asia Minor, all of the American Board's stations have suffered more heavily than was supposed. Information oozes but slowly from under the nauseous mass of falsehood which seeks to cover up the facts. Probably at least one hundred of the village chapels and schoolhouses have been pillaged and destroyed, or seized by the Mohammedans for purposes of their own. Five-sixths of the stock of the books which the American Board and the American Bible Society had placed on sale in scores of the depots and salesrooms in various parts of the country, have been carried off, cast into rivers and ponds, or used, after saturation with petroleum, as convenient instruments of incendiarism. Congregations have been scattered, schools are broken up, leading men are dead, and numbers of Christian women and children are missing. The congregations, in general, are financially ruined, and their members are among those now dependent on charity for daily bread. For years past these congregations have been paying about one half of the aggregate expense of maintaining pastors and schools under the care of the American Board in Turkey. This power of sustaining evangelistic work has vanished. More than all this, as the reports come in, the roll of the dead among the pastors and preachers and teachers is constantly increasing. Pastor Kilijian, of Sivas, was killed, and his body laid in a trench, with 800 other mangled corpses, to rest until the day when it shall be raised in glory. Seven pastors in the Harpût station field are already known to have died the martyr's death, willingly testifying to their faith in Jesus Christ when told that they must die if they did not deny him. The head teacher of the boys' school at Bitlis is dead, and his bruised and gashed body was found, after long search, lying naked in the mud of a street. Teacher Leon, of Marash, was flayed alive. The full facts will be long in coming to light; but a great reduction in the number of workers in these missions is to be expected. At first sight the enterprise of the American Board in Turkey appears to be all but annihilated, so far as its most important and most interesting branch is concerned, the village evangelistic work.

But ask the missionaries, what of the future, and all speak in one voice. That band at Harpût, saved by the hand of God from the hail of bullets, stripped of all their possessions and left huddled together in the bare houses surrounded by smoking ruins, and within sight

SOME THINGS TO BE REMEMBERED.

TURKS AND CHRISTIANS—WHY THEY CANNOT LIVE
PEACEABLY TOGETHER.

BY A TURKISH CHRISTIAN.

"I do not see why you Christians and Moslems cannot live peaceably together," was the remark made by the Captain of an English man-of-war while the fleet lay recently in the harbor at Beirut. The inference was that we Christians are about as much to blame as the Moslems. The Captain was either ignorant of or wholly unmindful of some stern facts which cannot be too often mentioned, or too strongly emphasized at this critical time in the struggle between the Cross and the Crescent.

1. The Turkish Empire is an empire of Christian ruins, and this galls every living Christian within its borders. There is no other territory on the earth that contains one-tenth as many gloomy records of a better past. There are a thousand Christian churches, now used as mosques, where Christianity is daily insulted and maligned, while ten thousand Christian ruins dot the plains and mountains. The dead hand of Islam has touched and killed churches, sects, cities and civilizations. And the same evil power is still at work pushing the Christian to the wall. He would be a poor Christian whose blood did not tingle in his veins at the sights within this Empire.

2. The present Ottoman Government exists only on sufferance, not of any right or power within it; and this galls the proud and insolent Moslem. Were it not for Protestant England there would be no Turkey on the maps of 1895. Nothing but her solemn promises of reform have saved her from dismemberment. More than once in recent years the English Ambassador has told the Sultan that it was the right of the latter to *administer* the laws only, not to change them.

3. Turkey, tho' a Mohammedan State, was admitted to the privileges and enjoyments of international law, that finest fruit of Christianity. But her barbarous treatment of Christians has long ago forfeited her right to be any longer reckoned as an independent nation in this brotherhood of humanity. Her presence is now a sorry farce. No other nation has ever done a tithe of the official lying and duplicity which is justly laid to her account.

4. She neither rules nor administers justice within her own territory. She has a good code, but no one regards it. There is an exhibition of brute force ranging from the sad restrictions of the harem to the horrors of Armenia. Her prisons and prison system are vile to the last degree. Her finances are a stench to the commercial sense of the world. Justice and injustice are bought and sold for a bribe. Nothing moves without *hacksheesh*. The confessions of even high officials are sad. Take two instances, and from them know all. Some people were urging a Protestant teacher to break the rules laid down by the missionaries for governing the schools. The teacher urged his inability to disobey orders. A judge present, who should represent the majesty and dignity of law, interposed: "If we can put orders from Constantinople 'under the carpet,' you can surely disregard the word of the missionary!" Such a sentiment would hang a judge in any civilized land! A missionary from Syria, after spending many long weeks in Constantinople, succeeded in getting some orders from the Grand Vizier. But that august official dumbfounded the missionary by saying: "I give you the orders, but I cannot guarantee that they will be carried out in Damascus; *you* must see to that." Later events proved the truth of the Grand Vizier's remarks.

5. Turkey's proved insincerity in making treaties, her Oriental duplicity in evading them, her flagrant violations of them where she could not evade, is a history of shame unparalleled since the barbarous ages. Her sole right and permission to exist as a nation was on her solemn pledges to make every Ottoman subject equal to every other without reference to blood or religion, and to institute reforms that were to save her rotten frame. Let Lebanon, Bulgaria, Egypt and Armenia tell how she

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the Government to refuse all such ap
gave all time and strength to keep what we
But restriction after restriction has been la
noyance and outrage perpetrated, until even the
themselves are ashamed of the policy of their own
enment. No Christian book can now be printed without
being first sent to Constantinople for examination and
mutilation, and the stupidity and maliciousness of the
Moslem examiners goes almost beyond belief, as shown
in an article in THE INDEPENDENT of May 16th. Years
ago all preaching in the open air or public places was
forbidden. Then all controversy even between Christians
was stifled. Within three years the opening of law courts
and all Government offices on Sunday was mooted as a
possibility—all in the line of harassing and repressing
Christianity. Ten thousand times a day in every city of
the Empire Christianity is openly cursed and maligned;
hurry to the Christian who does resent by cursing the
Sultan, the Prophet of Islam! So horrible are the conse-
quences and so easy is it to obtain false witness against
a Christian that this charge is now the favorite weapon
against any one who may fall under the displeasure of
his Moslem neighbors. Nothing is harder to meet, nothing
so hard to refute. As a prominent Government official,
a Christian, recently said to the writer: "God saves
us by bribery; were that door closed there would be no
place for Christians in the Empire!"

These are a few of the reasons why we Christians find
it so hard "to live peaceably together with the Moslems."

SYRIA.

at the custom house was scarcely examined at all. But the day following our arrival it was all explained. The authorities had received orders from their superiors to let us alone. But why?

I asked this question of a Russian gentleman. He smiled knowingly, as if he fancied I might be playing him a trick. But he took out of his pocket the St. Petersburg paper, and translated for me into English, the following important announcement:

"A party of fifty American billionaires are on their way, with private steamer and cars, to St. Petersburg. The party contains all the billionaires in America except Vanderbilt and Gould. Along the railway in Norway and Sweden they threw away among the people seventy-five thousand rubles."

That, gentle reader, would be equivalent to more than fifty thousand dollars in American gold. And here I rest my pen. Why should I longer seek the paltry dole of a mere "literary feller," since I have become a millionaire?

NEWTON CENTER, MASS.

THE PASSING OF REALISM.

II.

BY RICHARD HOVEY.

THERE is such a thing as living too spiritually. We may be immortal souls, but we are also animals. When we neglect the animal nature, it always avenges itself. When this happens, when we devote our spiritual life to become unhealthy, when we refuse to face reality, it is best to let Nature take her course, even though she cure extremes. The modern artist, having forgotten the animal nature, has sprawled upon it a whole world of spiritualism. This is a thing as a phase, though it is an attitude of mind. Besides, it is not a new audience.

Religious Intelligence.

COMMANDER AND MRS. BOOTH RECALLED.

AN order was received from England at the headquarters of the Salvation Army in this city, January 6th, directing Commander Booth to get ready to return to England in about nine weeks. No previous intimation had been given that such an order would be issued. It is understood that the order itself gave no reason for the recall of the Commander and did not intimate who would be his successor, nor is it known what assignment will be given the Commander in England. The announcement, which came to the public last week, created something akin to consternation at the Headquarters of the Army in their fine new building on Fourteenth Street. Both the officers and soldiers of the Army are very much attached to Commander and Mrs. Booth, and serve under their leadership with enthusiasm.

There were various surmises as to the reasons for the recall, many believing that it was due to the alleged dissatisfaction on the part of General Booth with the Americanization of the Army. It will be remembered that he made a tour of the Army in this country and Canada two or three years ago; and it said that he was not thoroughly satisfied with what he saw. He did not think that the methods were as thoroughly English as they ought to be. Others say that the moving of officers is in accordance with the policy of the Army. The General is now in India visiting the Salvation Army in that country for the purpose, it is understood, of introducing certain new plans of work.

After the order to "farewell," as it is called, became known to the public, Commander and Mrs. Booth issued the following statement:

"It is with profound sorrow that Commander and Mrs. Booth have to notify their staff and field officers that they have received orders to prepare to relinquish their command in about nine weeks' time.

"They have no knowledge whatever of their successors, or the General's plans, nor have they been consulted upon the question, and any information, therefore, as to who succeeds them is entirely surmised, and so far as they are concerned is mere rumor from the other side of the ocean. This change of command is not of their seeking, nor of their doing in any way, nor are they responsible.

"Commander and Mrs. Booth desire to state emphatically (if, indeed, such a statement is necessary), that they are in no wise responsible whatever for the statements made in the press. They have not seen a representative of the press, nor have they instigated any matter whatsoever that has appeared in the press, nor are they inclined to see press representatives. They are sorry that any such sentiment as London's resolution to aulicize the field should have appeared, and desire that field officers will correct any such representation.

"Furthermore, Commander and Mrs. Booth are not in a position to say what or how the General may decide in the matter of his instructions to them, as they are awaiting a reply to a letter they have written to London setting forth the question in all its bearings. They only received the news on the 6th inst.

"In the meantime it is Commander and Mrs. Booth's present prayer that no officer of any rank, or soldier, or recruit of any corps, shall allow these tidings to interfere with the progress of his own advance in the organization they have fought so long and so hard to upbuild and to uphold.

"The Commander and Mrs. Booth will at once proceed with arrangements to farewell as soon as they hear from London, but will always regard their precious American troops with tenderest affection and undying interest."

Of course obedience is one of the cardinal principles of the organization of the Salvation Army, and Commander Booth has no thought except to comply with the order. The General has full authority, with or without consultation with his Cabinet, to change any of the officers at any time. When his son Ballington came to this country he brought his bride with him, and they settled down with the expectation of doing their life work in this country. Both became citizens of the United States as soon as the forms of law would permit. It is understood that the Commander has written a letter of some length to England and that he expects a reply within a very short time. It is also stated that representations will be made to the general headquarters in London showing that the recall of the Commander would greatly interfere with the success of the Army here.

The administration of Commander Booth covers a period of nine years, and these years have been years of the greatest fruitfulness and success. Among the results are the raising of

1. Over 2,000 Commanding Officers.
2. 3,600 Local Officers.
3. 675 Separate Societies.
4. The "Memorial Building" (valuation \$400,000).
5. The attendance of 1,600,000 persons per month.
6. Three *War Cry*s (Weekly). One Monthly Magazine (*Conqueror*).
7. 500 separate leased and owned properties.

Since Mr. and Mrs. Booth came to the United States missions to Germans and Swedes have been inaugurated, with German and Swedish editions of *The War Cry*. This organ has been increased in circulation from 18,000 to 90,000. Twenty-two training garrisons have been established, and four food and shelter depots.

One of the officers has said to a reporter of a daily newspaper with reference to the Salvation Army in England:

"It is a fact, disguise it as they may, that for two or three years the army in England has not made any advancement. It has remained at the height of its prosperity. That is all. Not one of our officers makes a visit to England who does not return and express the hope that he may never be 'farewelled' to that country. Asked for the reason, these officers at once refer to the lack of spirituality. The English army has been cultivating the social side at the expense of the spiritual. Officers are stikling for recognition of their rank, and will not, in many instances, recognize soldiers in the street. It is not so here. While we preserve discipline, there is no distinction on the social side. Commander and Mrs. Booth are as pleasantly familiar with the soldiers as with officers. We are more like one family than anything else. The troubles and weaknesses of the soldiers

These different papers and the discussions were all of a most thorough character. There was no effort to cover up any disagreeable facts, or to avoid any responsibility that might fairly be laid at the door of the Boards or the missionaries. On the other hand, there was manifest a most earnest effort to reach the best possible results in the best possible way, and an attendance on the meetings would have been an object lesson to those who imagine that the foreign work of the Churches is carried on with any loose or slipshod methods. Space does not permit any full report; but attention may be specially called to the papers on the "Study of Missions in Theological Seminaries," "Self-Support in Mission Fields," "Unmarried Missionaries" and the "Increase of the Efficiency of the Officers of the Boards." In the first Dr. Mable set forth very clearly the great lack of regular, systematic instruction. There are lectureships in a number of seminaries, but little or no regular instruction as to the missionary character and work of the Church. It was urged that there should be such general instruction and special courses for those intending to enter on mission work themselves. To this end the resolutions urged the establishment of a full missionary professorship in the larger seminaries and of an associate department in others.

The Committee on Self-Support presented a full and very interesting paper, showing the progress that has been made in different fields, as indicated by the decision of one Board to regulate its pay toward the support of any native pastor by the amount contributed by the congregation; by the better statistics from some fields, and the general feeling that this subject lies at the basis of missionary success. Earnest resolutions were adopted pressing the Churches to still higher attainments in this respect, and the committee was continued. Closely akin to this topic was that of "Discrimination in the Use of Missionary Funds." With regard to this, emphasis was laid in the resolutions on comity between missions occupying the same or contiguous fields so as to prevent any competition in regard to the salaries given. It was also urged in the discussion that more complete returns be made by the societies, as to the proportionate expense of different departments.

The result of the discussion in regard to the sending out of unmarried missionaries may be best expressed in the resolutions, which were presented by Dr. Ellinwood and were adopted, as follows:

Resolved, first: That it is the unanimous opinion of the Conference that the Protestant position in regard to the marriage of missionaries should be maintained; that the efficiency of the missionary force as a whole will thus be increased.

Resolved, second: That in the opinion of the Conference there may and should be exceptions; that it is desirable in many cases, and especially in pioneer work, that the missionary should remain for a limited period unmarried, and that Missionary Boards and Societies may wisely call for a greater or less proportion of volunteers who shall be sent to their fields with the understanding that they remain unmarried for from three to five years, or until the language is learned and the foundation of a prosperous mission is laid.

Resolved, third: That it may in some instances be wise, for those who are so led by the Spirit of God, to follow literally the high example of the Apostle Paul in devoting an entire missionary life to the work of a single missionary for the Master's sake,

January 23, 1896

that the real grievance was in the slight put upon the Legation. Mavroyeni Bey said :

“The Red Cross has never communicated with this Legation. It has only communicated, to my knowledge, with the press and the public, its President—Miss Clara Barton—assisting, without protest, at public meetings where the most gross and unjust abuse was made of the Turkish Government, religion and race. As the Red Cross, or any of its representatives, never visited this Legation, it is clear and logical that this Legation has nothing to communicate to said society. This Legation sent its communication to the press, because it is the public that the Red Cross took in its confidence; but, naturally, I will always be ready and pleased to give to the Red Cross Society any explanation it may think it proper to ask for.”

The Minister added :

“The whole question is a question of right. Suppose, for a moment, that your Indians were to revolt against your legitimate authority. Suppose that you put down that revolt, and suppose that in some foreign country some foreigners were to calumniate publicly your civilization, your race, and your religion. Not satisfied with that, suppose that these foreigners, on the strength of such false accusations, were to raise money and bring it for distribution, through their own channels, however respectable the latter may be, to the very people that revolted against your Government. Would that money, raised on hatred and denunciation, would even a moral aid for foreigners be welcomed to this great country of yours, however welcome it might be, for obvious reasons, to your Indians? As you see, this whole question is a very clear one. But I wish you at the same time to understand that, even to-day, notwithstanding the contrary assurances of interested parties, the Turkish Government has no animosity whatever against the Armenians, and only wishes them to prosper under its legitimate and rightful authority.”

Diplomats in Washington in a quiet way discuss the situation, and very generally regard the Russian Government as indirectly, at least, responsible for the persecutions of the Armenians. The Czar insists that as Armenia adjoins his territory alone, that the Sultan should consent to a Russian Christian as Governor of Armenia, supported by Russian troops. To this neither Germany nor Great Britain will consent, for once the Russian Bear has his paw on Armenia, the next step will be its annexation to Russia, and the other two will have no hold whatever; and it is great Britain's aim to reform the Sultan's Government on her own lines. So far as the United States can act in the matter of the exclusion of the Red Cross from Turkey, nothing can be done. The moral power of Congress, in passing resolutions expressive of horror of the outrages perpetrated, and through the Secretary of State communicate its action to the Turkish Government, is apparently all that can be done at present on this side of the water. This, however, with public sentiment, may induce the Sultan to see both the wisdom and humanity of revoking his order against the admission of the Red Cross to Turkey.

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Peri Kurds attacked November 6th. Soldiers guided them to Christian houses. Plunder largely by Turks of the town. Kurds, dissatisfied with their share of the plunder, returned November 9th to plunder Turks, but two Kurds were shot and they withdrew. Agha had 20 to 30 Kurds in his house and secured much plunder. Four hundred and fifty Christians were made Moslems. A colonel came a few days later with soldiers. He reproached the Turks for the small number slain and said: "You should have killed at least 100."

89. *Palu*.—November 5th. The market and 50 or 60 houses were plundered by soldiers and Kurds. Afterward a Government *tetal* (broker) ordered people to open shops on penalty of 3 *medjidies* (silver dollars) fine. Said everything had passed and no more danger. Kurds came again, but were driven off to the villages which they plundered. A sheik and his son preached a crusade against Christians. An attempt was made to involve Armenians, but failed. Sheik's son said he thirsted for the blood of Armenians, and they were foolish to wait for them to start a disturbance. He is said to have killed 43 himself. November 11th Kurds suddenly appeared and began to kill. Only two Armenians resisted. The dead are estimated from 1,200 to 2,000. Chapel ruined, parsonage and school turned into barracks. Survivors dying of hunger. No relief allowed. Forty four villages around Palu all plundered badly; 7 more or less burned. From Khoshmat 20 or 30 women came to the barracks stark naked. Many outraged.

134. *Severek*.—Attack began by rush of Turks and Kurds upon the market; lasted three days. Of 80 Chunkush families in city only seven heads of families remain.

136. *Sheikhaji*.—November 5th and 6th. Saved by Agha on payment of twenty liras. All became Moslems. Two priests killed, one with great indignity. Hadji Beyo and his son, Mustapha, were foremost in destroying the village. Now Agba gives a woman to each soldier and zaptieh on guard every night. He has given two married women to his son and two to two renegade Armenians.

138. *Upper Mezreh*.—Much plunder from the city taken to Ahmed Agha's house. His son is a zaptieh and his stepson a collector.

These are only the places in regard to which we can get figures. No one counts the wounded in most places. The number of deaths increases daily. In the villages which have been counted around Peri and Paulu we have no particulars. The sum total must be dreadful in the extreme. No attempt has been made to keep count of the outrages upon women. They come from every quarter and hardly attract notice.

In addition to the above we give the following general statement compiled by the Constantinople correspondent of the London *Times*. It will be seen that it includes a few of the places mentioned above, and a large number of others. It also covers about two months of time.

TABULAR VIEW OF THE ARMENIAN MASSACRES.

Name of Town.	Date of Massacre.	Number Killed.
Constantinople....	Sept. 30th	172
Ak Hissar.....	Oct. 9th	45
Trebizond.....	Oct. 8th	800
Bahurt.....	Oct. 13th	1,000
Gumushkhane....	Oct. 11th	No details
Erzingan	Oct. 21st	1,000
Bitlis	Oct. 25th	900
Harpût	Nov. 11th	1,000
Sivas....	Nov. 12th	1,200
Palu	Oct. 25th	450
Diarbekir.....	Oct. 25th	2,500
Albistau.....	Oct.	300
Erzrûm.....	Oct. 30th	800
Urfa....	Nov. 3d	300
Kara Hissar.....	Oct. 25th	500
Malatia.....	Nov. 6th	250
Marash	Nov. 18th	1,000
Aintab.....	Nov. 15th	No details
Gurun	Nov. 10th	3,000
Arabkir.....	Nov. 6th	2,000
Argana .....	.....	No details
Severek.....	.....	No details
Mush	Nov. 15th	6
Tokat.....	.....	No details
Amasia.....	.....	No details
Marsovan.....	Nov. 15th	125
Cesarea.....	Nov. 30th	1,000
Gemerek.....	.....	No details
Egin.....	.....	No details
Zileh.....	.....	No details
Sert.....	.....	No details

TURKISH STATISTICS FOR SEVEN VILAYETS WITH ESTIMATED LOSSES.

Armenian population in larger towns.....	177,700
Armenian population in villages.....	538,500
Number killed in towns (estimated).....	20,000
Number of Armenian villages (about).....	3,300
Number of villages destroyed (estimated).....	2,500
Number killed in villages.....	No data
Number reduced to starvation in towns (estimated)	75,000
Number reduced to starvation in villages (estim't'd)	350,000

August 30th, 1894, who stated that Malaboch's laud had been given to five white men, and that these men could not get the laud until Malaboch and his people were removed.

2. The manner of conducting the war was stained by inhuman cruelty and treachery, including the abuse of the flag of truce, and the habitual shooting down of native women.

Both these practices were frequent enough to cause the Commanding General, Joubert, to issue an order forbidding either practice; but the order was not obeyed. The campaign was marked by brutal indifference and neglect respecting the wounded of their native allies, one commendant refusing to treat the wounded at all. Such stories as these are told by an eye-witness: On one occasion women were shot down by the young Boers, and when the commandant was told of it he laughed, and seemed to think it rather a clever piece of work. When the native women attempted to leave by stealth at night the mountain where Malaboch was invested, a picket was thrown out to prevent it. One night the parents of a little boy were both killed, and the boy was given to the General. One night a poor woman who had stolen out to get some water for her wounded husband was shot through the leg by the picket. The burying of the enemy's dead was never thought of. Decaying bodies lay for months by the side of the road within sight. A little mission station, with the white flag flying over it, was sacked and burnt. No one knew, or would know, why it was done. The missionary, when questioned about it, replied, with a shrug of his shoulders: "They never respect the flag of truce."

3. After the wars were concluded, not only the conquered tribes, but others that were neutral, were seized and divided up among the Boer farmers into practical slavery. The method of their conveyance before distribution was such as to cause great distress, and death from exposure and starvation in large numbers. Women in childbirth were abandoned and corpses left unburied by the common transport road. There is on record a pitiful story of this "Sorrowful March of the 5,000," printed by the one newspaper in this country that was brave enough and disinterested enough to bring to light these appalling facts. Such barbarities stand alongside the Armenian atrocities in their horror, and will not easily be forgotten or forgiven. The lands and cattle of these unfortunates were seized and sold or stolen.

4. This contempt for the right of the native to security of life and property, is not confined to a time of war but is the habitual attitude toward him of the Boer community. Acts of oppression, injustice and brutality are of every-day occurrence, from which there is no appeal, for which there is no redress. These people are slaveholders at heart. They have been living at warfare with the native tribes for two hundred years, and they look upon them as dogs.

These statements are now corroborated, and have been handed over to Mr. Chamberlain, the English Colonial Secretary, who has promised an inquiry concerning them. England has the best of rights to interfere as, in her treaty with the Transvaal in handing back the country to the Boers, at the close of their war of independence, the fair and humane treatment of the natives was demanded and promised. This promise the Boers have shamefully violated. It is a thousand pities that England ever gave back this country to them at all.

There are eighteen gentlemen, residents in the country, who are prepared to appear before a British or a mixed British and Transvaal Commission of Inquiry and confirm under oath the above-stated facts. They decline doing so before a purely Transvaal Commission, as they are convinced of the uselessness of so doing. In the interests of humanity we must hope that Great Britain will be compelled to take cognizance of the matter.

The race prejudice, which is as strong among the white settlers of South Africa as in the Southern States of our own country, makes it difficult for colored persons to get justice. Particular instances of this are seen constantly in the Transvaal. The Government here requires every native leaving the Gold Fields to carry a traveling pass which should rightfully cost the bearer one shilling, but the dispensing of these passes is farmed out to the highest bidder, much as the Turkish Government farms out its taxes. The parties at Johannesburg who have charge of it at present are a merchant firm who deal in such articles as natives usually buy, blankets, knives, etc., and the passes are bought over the same counter where these things are sold. Often the natives come to the missionary and complain that their traveling pass is refused them unless they first purchase something else from the store, and this at an exorbitant price. Such blackmailing is against the printed rules of the Company; but the rule is evidently for ornament only. A short time ago a native made such a complaint to his missionary, and the case was followed up and taken into court, altho the trial was postponed time and again to the great annoyance and loss of time and money to the native, who had finished his time of work, and was only waiting for this trial to be over to return to his home on the coast. When at last the case was tried the blackmailing clerk escaped punishment in spite of perfectly conclusive evidence against him, for

the remarkable reason that it could not be shown that he was personally benefited by such extortion.

The Natal Government has lately sent a young representative to this city, whose business it will be to look after the rights and interests of the natives of the colony who have come here to work. Such a protector is greatly needed, and the Natal Government deserves praise for such an act of kindness toward its native population.

JOHANNESBURG, TRANSVAAL.

THE DUTCH BOERS.

THE EMIGRANT FARMERS AND THE ENGLISH IN SOUTH AFRICA.

BY THE REV. LEWIS GROUT.

It was about the middle of the seventeenth century (April, 1652) that the Dutch East India Company, seeing what a good replenishing station the Cape of Good Hope would make for ships plying between Europe and the East, sent a colony of soldiers and others there to build a fort and plant a garden on lands which, the year previous, one of their number, a shipwrecked merchant, Dr. Van Riebeck, had purchased of the natives for fifty thousand guilders—a big sum as compared with the sixty guilders which was originally paid for Manhattan Island. The little colony had many things to contend with, yet went on to prosper. At the end of six years it numbered 360 souls. Between the years 1685 and 1690 about three hundred Huguenots, men, women and children, of whom France was not worthy, found their way to the Cape. From these

"Pilgrim fathers, noblest blood of sunny France,
Broad-browed men of free-born spirit, lighted with the eagle glance."

have come some of the most valuable elements of the white race in South Africa.

As the colony advanced in age and the Government in strength, they pushed the natives back, and reduced some of them to the condition of serfs, or "apprentices" as they called them, and step by step extended their jurisdiction in various directions, till, at the end of the first century, they had possession of an area of more than 100,000 square miles of territory. Near the close of the eighteenth century (1795) the English captured the Cape, but in 1803 restored it again to the Dutch. In 1806 the English took it again, tho not without a desperate resistance, and from that time to the present it has remained in their possession.

The Dutch ("Boers," or farmers, as they came to be called) could never forgive the English for taking from them what they claimed as their own country, and as the years went on many were the times and ways and causes of collision and strife between them and their captors. Under their own rule, when cattle were stolen from them by the natives, they went out in a *commando*, or armed force, and recovered an equivalent; under English rule, this was not allowed; upon which the Dutchmen said, it was a hard case to pay heavy taxes for protection, and then get neither protection from the Government, nor permission to protect themselves. But the crowning act of offense was when, in 1833-'37, the British Government took from them their so-called "apprentices," or slaves, and allowed them only about £35 per head as compensation for their loss. The pastoral portion of the Boers had never acquiesced in English rule, and their disgust at these and other grievances now determined many of them to throw up their claim and quit the colony. And now it was that some five or six thousand stout, indignant Dutchmen, heads of large households, gave up their big farms, gathered up their more valuable portable effects, took their families, cattle, sheep, horses, their Bibles and their old rifles, inspanned their big wagons, called the ugliest oxen in the team by the opprobrious name of "England," set their faces to the northward, and started for a land of freedom. Coming to the Orange River, they crossed over and took up their abode where some of their kith and kin had already settled, and were living in peace by virtue of agreements they had made with the few natives they found there. Those few natives, each individual of whom was "laying claim to a tract of land of enormous extent, were quite ready to turn their claims to account by selling or leasing the ground at a very low rate, and moving to other places themselves; and so all parties were satisfied." Here, beyond the limits of British rule, a portion of them remained, and eventually (1846) formed a kind of patriarchal commonwealth, under the name of Orange Free State; while another portion inspanned their wagons again, nine hundred strong, took their families, cattle and other effects, followed up the Orange River, crossed the Kwathlamba Mountain, the "Drakenberg" of the Dutch, and came down into Natal, hoping to make that beautiful country a new Netherlands, and there find rest and peace. But, in 1841, the English Governor of the Cape, whence they had fled, warned them not to touch his "allies," the Amampano. The reply of the Boers was that they had nothing to do with the English, and would protect their own property as they chose. Two hundred and fifty British soldiers landed at Natal. The Boers told them to quit; they attacked the Boers, but were defeated and blocked off in their camp. At length more English soldiers were landed, and Natal

was made an English colony." Some of them submitted to what they regarded as a great wrong; but the larger part of them withdrew, some of them direct to their fellows on the Orange River, and some northward to another district north of Klipp River, as yet the boundary of Natal in that direction. But in 1845, after three years of much effort and suffering to make for themselves a new and free home, the Colonial Government took in that section by proclaiming the Buffalo River the northern boundary of Natal; thus, once more, attempting to subject the Boers to British rule. Yet now, more than ever, exasperated by what they regarded as continued persecution, most of the Boers, after resisting for a time, migrated to the Vaal country.

And now the Boers in the Orange Free State, after ten years of prosperous autonomy, were doomed to a like bitter experience, when, in 1843, the Cape Colonial Government took it upon itself to change the name of the "Orange Free State" to the "Orange River Sovereignty," and proclaim it annexed to the Cape Colony, on the pretext of protecting the Griquas against encroachments upon their territory. The Boers took to arms and made an obstinate resistance, but were defeated. Upon this many of them migrated to the north of the Vaal River, where, with others, they eventually, in 1852, established the Transvaal, or South African Republic; while others, to the number of 12,000, without abating their hostile feelings toward their conquerors, still continued their abode in the Orange River country, evidently believing that the end was not yet.

After four years of bitter experience, strife, waste of life and treasure, among and between the English, the Dutch and native tribes, especially when heavy hills for inglorious conquests began to come in to the Home Treasury of the former, Great Britain began to think she was engaged in a bad cause and had better be trying to get out of it. Accordingly, at a special gathering, generally called "the Sand River Convention," held in the Sovereignty, January 17th, 1852, through authorized representatives of the British Government in consultation with "the Emigrant Farmers beyond the Vaal River," Her Majesty the Queen solemnly promised "in the fullest manner to guarantee their future independence and the right to manage their own affairs and to govern themselves by their own laws, without any interference on the part of the British Government," distinctly pledging her word also that "no encroachment shall be made by Her Government on the territory beyond, to the north of the Vaal River"; all of which was duly ratified and sanctioned by the proper authorities of her Government. A similar course was adopted at a similar convention, two years later, February 23d, 1854, by the abandonment and renunciation of British dominion over the Orange Free State, or Sovereignty, "freeing the inhabitants of the territory between the Orange and Vaal Rivers from all allegiance to the British Crown, and declaring them a free and independent people, and the Government thenceforth a free and independent government." In each case, the Boers on their part undertook that no slavery should be permitted or practiced in their country.

Some five years later, 1859, Sir George Grey, Governor of Cape Colony, began to urge the idea of a general union of all South African States, colonial, free and native, under the British Crown. His proposition took well with many at the Cape, and seemed to be regarded with favor by some in Downing Street. But the Governor's policy was disallowed by Lord Derby, and Sir George was ordered to resign and return home. Some years later this idea was revived by the British Government as represented by its Colonial Secretary, Lord Carnarvon, who, in 1875, took upon himself to ask the Governor of the Cape to have the colonists make arrangements for the establishment of such a universal South African confederacy. But the Cape Legislature, and especially the older colonists, rejected Lord Carnarvon's proposal, as did the two Dutch Republics, being, as they were, not at all inclined to come again under British rule. Lord Carnarvon then sent out the historian Froude to make speeches from town to town in favor of the confederation scheme. The colonists disliked this interference of the British with their affairs, and a second attempt at a conference, in 1876, was a failure. Only Natal would consent to have part and lot with all the other provinces. The Transvaal Free State, least of all, would consent to merge its political life in the projected imperial project. The Orange Free State was equally opposed to it. Meantime, the correspondence of Sir Henry Barkly, Governor of Cape Colony, with his Secretary of State in London, "betrayed a vehement prejudice, a restless, fault-finding and tale-bearing spirit against the Transvaal Government. Everything they did, and things they never did, were made grounds of censure, and construed in the worst possible light." Things done by the British Government, and by all other Governments, in respect to captives in war, things done in the United States and other States, in respect to convicts and tramps, being done by the Boers, were represented to the Home Government, in England, by Governor Barkly, of the Cape Colony, as amounting to "a system of quasi slavery, and in direct conflict with the Convention of 1852," by reason of which the Transvaal Republic had forfeited its right to political existence. Moreover, for a long time the English had been jealous

of the Boers' influence over the Zulu king, Cetwayo and his realm—a realm which the former were evidently now eager to acquire. A state of temporary, internal confusion having now befallen the counsels of the Transvaal Government, an English coterie of the gold-field adventurers thought this a good time to raise the cry of impending public ruin, such as could be averted only by a revolution. Grossly distorted facts and utterly false reports were sent to Cape Town, 1,500 miles away, there to feed the policy of supplanting the Transvaal Government, and from the Cape to England for the same purpose; the Cape Governor writing to Lord Carnarvon that, in his opinion, "the Transvaal Republic should be united with the British colonies"; that it would no longer be expedient to co-operate with that Government "as a separate State." Accordingly, Sir Theophilus Shepstone, of Natal, being now in England, was appointed Special Commissioner to the Transvaal, "with large discretionary powers to act in such manner as he may deem in accordance with British interests, and with the general policy of Her Majesty's Government." A writ of annexation, to be served by him on an independent free State, some six months later, was that day put in his pocket in Downing Street.

Of this Downing Street decree, the 40,000 Dutch farmers, whom it especially concerned, were, for the present and for long, kept in perfect ignorance. Sir Theophilus and a staff of English officials, escorted by a score of Natal mounted police, arrived at Pretoria, the capital of the Transvaal Republic, January 23, 1877. There he quietly sat till the twelfth of April, when he produced Queen Victoria's Royal Commission, dated Balmoral, October 9th, 1876, and thereupon issued his proclamation, "that the territory heretofore known as the South African Republic shall be, and shall be taken to be, British territory." The President of the Republic protested; the Volksraad protested; the Executive Council protested. President Burgers had visited England and could not think it possible that the British Government would sanction the shedding of blood for such a purpose as destroying a free State of Europeans by descent, race, language and religion, whose integrity the Queen had, twenty-five years before, solemnly promised to protect. Sir T. Shepstone, Special Commissioner and Annexer, now became Administrator, or actual Governor of the Transvaal. But among the Boers the opposition to the high-handed act he had perpetrated became more and more hindered the wider and longer it was known. Two special delegates were sent to remonstrate with Her Majesty's Government in London; but in vain. According to the instructions she gave her Special Commissioner, Shepstone, the annexation was to be provisional, temporary. Now these delegates are told it is absolute, final. The annexation was to be conditioned, in a measure, upon the pleasure of the people. The 40,000 Dutchmen over whom Sir T. Shepstone was ruling in 1877 were resolutely opposed to him and his policy. Out of 8,000 electors, or enfranchised burghers, 6,591 signed a memorial against being annexed to the British Empire, and praying the Queen that their country's independence might be restored; yet all in vain.

The spirit of those 40,000 Boers, at the time of which we speak, as their spirit to-day, when their number is greatly enlarged and similar dangers threaten them, may be seen in the oath of mutual allegiance which a goodly number of their representative men took at that time, at the Wonderfontein meeting in the Transvaal, as follows:

"In the presence of Almighty God, the Searcher of hearts, and praying for his gracious assistance and mercy, we, burghers of the South African Republic, have solemnly agreed, for us and for our children, to unite in a holy covenant, which we confirm with a solemn oath. It is now forty years since our fathers left the Cape Colony to become a free and independent people. These forty years were forty years of sorrow and suffering. We have founded Natal, the Orange Free State, and the South African Republic, and three times has the English Government trampled on our liberty; and our flag, haptized with the blood and tears of our fathers, has been pulled down. As by a thief in the night has our free Republic been stolen from us. We cannot suffer this, and we may not. It is the will of God that the unity of our fathers and our love to our children should oblige us to deliver unto our children, unblemished, the heritage of our fathers. It is for this reason that we here unite, and give each other the hand as men and brethren, solemnly promising to be faithful to our country and people, and, looking unto God, to work together unto death for the restoration of the liberty of our Republic. So truly help us God Almighty."

This oath struck most people as the oath of men deserving to be respected. The best and, indeed, the general opinion in America was, that "the British hadn't a shadow of reason for making war upon the Transvaal." "The sympathy of Europe was with the Boers." Many were the petitions presented to the British Government—one from Utrecht signed by some five thousand Hollanders, including all the leading men of the country, "urging that the rights of the Boers be respected in accordance with their own demand"; yet all to no purpose. British troops were poured into the Transvaal; they were promptly met by men who knew how to fight, and knew that they had a just cause. In battle after battle the British were beaten. The last place where the English locked horns with the Dutch was at Majuba

Hill, February 27th, 1881. After several hours of hard fighting the British were dislodged and put to flight, subject to a most crushing and humiliating defeat. Many of their officers were killed or wounded. Out of a force of some seven hundred, it is said that only about one hundred escaped. Hostilities were now suspended; the army, or what there was left of it, was withdrawn; two conventions were called—one in 1881, the other in 1884—which finally practically gave the Boers about all they asked—"complete self-government," with suzerainty reduced, as the best of authority said, "to a mere shadow."

Yet now again, after fifteen years, the English, or some of them, seem to have been planning and plotting to overthrow the Transvaal Government, or at least so change the character of it, that it may be possible to compel it to submit to being merged in a great Anglo-African confederacy and come essentially under British rule. Just who were the prime movers in this apparent plot; and who, or how many had, or were to have, a part in it; does not yet seem to be so clearly, fully known as can but be desired by all who are loyal to the right and would be glad to have justice done.

WEST BRATTLEBORO, VT.

OUR WASHINGTON LETTER.

BY JANET JENNINGS.

F. HOPKINSON SMITH, the delightful writer, and illustrator of his own stories, who was here recently, and with Thomas Nelson Page gave a reading to aid the University of Virginia, is a warm defender and admirer of the Turk. One must travel far and wide to find an American, I fancy, who at the present time would share in Mr. Smith's regard for the Turk generally and the Sultan particularly. Mr. Smith spent one of the autumn months in Constantinople sketching, and while there was so surprised by his treatment that it won him over completely, and to him the Turk is a faultless being, a perfect man. He says: "The best-hred, best-mannered, best educated, best dressed, and withal most modest, unassuming man I ever knew, was a Turk." Mr. Smith had not yet met the present Minister of Turkey at Washington. As to the Armenian situation, Mr. Smith declares that he "sympathizes strongly with the Turks," and believes the Sultan is "a very humane and kind-hearted man." But it is impossible for the Sultan to control these "Armenian outbreaks," which Mr. Smith says are "augmented largely by English sympathy, which the Armenians mistake for interest in their cause." According to this, Americans are in the same boat with the English, and by their sympathy continue to "augment" the Armenian outbreaks. Mr. Smith illustrates an Armenian outbreak by a little affair which happened under his observation. It was at the time of the Stambul riots. A delegation of Armenians went ostensibly to present a peaceable petition to the Sublime Porte, and fired on the police who tried to make the petitioners get in line. "Well," he adds, "everybody knows what is the result of firing on the Turkish patrol. It took about two minutes to shoot down most of the delegation. This occurred right in the Pigeon Mosque Plaza, where I had been sketching day after day."

Evidently the admirable fighting qualities of the Turkish patrol are well known, as Mr. Smith intimates. Otherwise why should Armenian delegations on peaceable intent be prepared to protect themselves against the Turkish patrol methods of forming them into line?

Mr. Smith says "the Sultan is the only man who can put down the disturbance." After all, then, the Armenian atrocities which have been going on for months are only a "disturbance." He says, also, that "the Sultan's intentions are good," and that "England could not do better than to back him up." Back up the Sultan in what? As the only man who can stop a war on innocent men, women and children, with all its horror and suffering; but goes no further in doing it than "good intentions"? "But even the Sultan cannot quell an insurrection immediately," Mr. Smith says. In the face of Armenian atrocities for a year or more, one is at a loss to understand Mr. Smith's idea of time. After the eulogy which exalts the Turk above all men in his estimation, the praise of the Sultan's humanity, kind heart and "good intentions," and power as the only man who can put down the "disturbance," which has caused the massacre of hundreds of innocent people, Mr. Smith winds up by giving to the American Minister at Constantinople almost the entire credit of keeping the heads of American missionaries on their shoulders. Mr. Smith says:

"I also wish to add that Minister Terrell is one of the ablest men in our diplomatic service. He is a square, outspoken, common-sense man, and devoted to his duty. If the American missionaries in Turkey have heads on their shoulders to day I have no hesitancy in saying that it is owing almost solely to A. W. Terrell. I saw him nearly every day during my stay in Constantinople and know whereof I speak."

So it seems by Mr. Smith's own showing that American missionaries in Turkey have small cause for gratitude to the "humane," kind-hearted Sultan, of "good intentions," but may thank the American Minister who does his duty for their heads, and for the privilege of being alive to-day. There is just a suspicion, also, that Mr.

Smith himself owes something, on the same score, to the American Minister, and that his enjoyment of Constantinople was not wholly due to the superior manhood of the Turk on the one hand, or the great heart and "good intentions" of the Sultan, on the other. Of course Mr. Smith gives no hint of this, but holds to his discovery of the perfect man, in Turkey, as the secret of his well-being there, and doubtless will continue, as at present, to "sympathize strongly with the Turks." In the meantime this humane, kind-hearted Sultan, of "good intentions," has called a halt on the Red Cross of America. He has given warning, officially, to all foreign relief, but aimed directly at the Red Cross in the following, sent out from the Turkish Legation at Washington, a few days ago:

"The Imperial Government will not permit any distribution among his subjects, in his own territory, by any foreign society or individuals, however respectable same may be (as for instance, the Red Cross Society) of money collected abroad. Such interference no independent Government has ever allowed, especially when the collections are made on the strength of speeches delivered in public meetings by irreconcilable enemies of the Turkish race and religion, and on the basis of false accusations that Turkey repudiates. Besides, the Sublime Porte is mindful of the true interests of its subjects, and, distinguishing between the real state of things and the calumnies and wild exaggerations of interested or fanatical parties, will, as it has done heretofore, under its own legitimate control, alleviate the wants of all Turkish subjects, living in certain provinces, irrespective of creed or race."

The reference to "wild exaggerations," cannot blind the world to the positive knowledge of a most deplorable loss of life, by the massacre of helpless Armenians; or that the Sublime Porte, "mindful of the true interests of its subjects," spurning all foreign help, proposes to relieve distress, "irrespective of creed or race," does not blind the world to the absolute fact that the "disturbance" in Turkey is a religious persecution. It is Islamism or the sword, the religion of Mohammed or death, and for hundreds, death in most horrible form.

Turkey is a Red Cross nation, therefore, the Sultan has shown his hand by the step which bars the way to relief for the Armenians through the American Red Cross Society. As is well known, the Red Cross works on strictly neutral lines, and knows no creed or race, but helps alike all suffering humanity, while Great Britain and Russia are too self-interested in making geography, which eventually will be the division of Turkey between them, or a protectorate by one or the other, the "disturbance" goes on in persecution of the Armenians, and the scenes of horror and bloodshed are the disgrace and shame of a civilized world. The American Red Cross, equipped with generous contributions which have poured in from all parts of this country, would be of incalculable relief to the suffering people of Turkey, and its influence could tend to but the one end of peaceful settlement of the awful strife. The first appeal to the Red Cross came from the missionary boards at Constantinople, through various committees in this country, asking that the Red Cross consent to distribute relief funds of America, in Armenia. The Red Cross had nothing to do with raising the funds, or with methods for making public the enterprise, as it never does either under any circumstances. But when assured of a sum sufficient to do credit and honor to the undertaking and adequate to the relief desired, the Red Cross accepted the trust, and Miss Barton, the President, with a number of the most efficient and experienced workers in the Society, prepared to go to Turkey. But now, of course, the expedition of relief is at a standstill.

The attitude of the Sultan's representative at Washington shows beyond question that a little tact and consideration would have smoothed the way to Red Cross work in Turkey. Mavroyeni Bey has represented the Sublime Porte at Washington nine years. He speaks English perfectly, and is a member of the "smart set" which calls it "Soolong" in preference to Sultan. I made the very serious mistake of speaking of a twice married man as a bachelor not long ago, and I am not going to assume the responsibility of saying now whether the Minister of Turkey is a bachelor or not; but so far as known, in the diplomatic circle and out, there is no Mrs. Mavroyeni Bey. The Minister of Turkey is sensitive and feels that in the matter of Red Cross relief, his legation has been ignored and a slight put upon his Government. On the other hand, the Sultan's representative is not an approachable man and not a diplomat to invite confidence. If it had been in the day of his predecessor, Aristarchi Bey, the feeling and the outcome would have been altogether different. Aristarchi Bey was a gentleman and an accomplished diplomat. It would have been the natural thing for the Red Cross to have asked and received his sympathetic co-operation. As it is, however, Mavroyeni Bey has kept his eyes and ears open to all public utterances and actions reflecting on the Turkish Government's Armenian policy and, without doubt, has kept the Sublime Porte well informed of what was going on in the way of getting the Red Cross started for Turkey. The day following the official decree, putting a stop to definite plans of the Red Cross people for sailing, the Minister expressed his views frankly, and justified his Government by making, in his opinion, a parallel between the Indians of the United States and the Armenians, but showing plainly

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upon whom we can draw for funds, and if money is sent, it is not always easy to know through whom to dispense it.

The Lord, however, in answer to our daily prayers, is opening channels through which relief can flow out to places remote from us. But when one considers the vast extent of this disaster, the intensity of the suffering, and the fact that the most of the thousands who were killed were men who have left widows and children who are dependent, and many of whom are in a moral condition, worse than their physical state: the picture is overwhelmingly appalling. Add to all this the terror under which the whole Christian population lives, and we have a condition which, it seems to me, has rarely had a parallel in history.

MARDIN AND VICINITY.

BY THE REV. A. N. ANDRUS,
MISSIONARY OF THE AMERICAN BOARD.

THE beginning of trouble for us here at Mardin was determined by the outbreak which began in Diarhekir after the mid-day prayer on Friday, November 1st. The riot continued for three days, Kurds from without riding in, looting and firing shops and houses adjacent to the market. When the Kurds were expelled from the city and the gates closed against them, they turned their attention to the villages. These one after another were taken, plundered, and in many instances burned, the massacring being generally in proportion to the degree of resistance made by the villagers. A district about ninety miles long and fifty broad, east of Diarbekir, and up to the borders of Sert, in the province of Bitlis, was swept by this hurricane of destruction wherever Christian villages nestled among the hillows of this rolling country. We are not yet in position to estimate the number of killed and wounded in cities, towns and villages.

The first intimation that the wave of wanton wreckage was moving southward was given in the attack upon Tel Ermin, Wednesday, November 6th. This Papal Armenian town of 200 houses and 60 shops, five hours (20 miles) west of Mardin, was taken on the following day, plundered and burned. The next day Goeli, a Syrian village south of Mardin, and only two hours (eight miles) off, shared the same fate. At about the same time three other villages fell into the hands of the Kurds, and only one, twenty minutes north of the city, remained intact. This they tried to capture, but were driven back. The Kurdish tribes on every side were determined to attack Mardin, after finishing their destruction of the villages. Meanwhile the local government was actively preparing for defense, and the leading men of the city, both Moslems and Christians, in a most fraternal spirit, joined their efforts to those of the Government to prevent a repetition of what had occurred at Diarbekir. On Saturday and Sunday, November 9th and 10th, three serious attempts were made by the Kurds to enter the city, in the hope that they would be aided from within. In this they were disappointed, especially when they were fiercely attacked by the very parties on whom they were relying to let them in. They were obliged to draw off with severe loss. The Kurds persistently asserted that a firman for the slaughter of the Christians had been given, but that the Christians of Mardin had bribed the Government to conceal it and defend them. When the Kurds realized that the Government and city were a unit for the common defense, they drew off and the tide of attack swept further east, taking Nisibin and some twenty Christian villages in its way. Many of the latter were also burned. Midyat, like Mardin, resisted all attacks.

The result of all this is that already some 3,500 refugees are collected here with a prospect of more to follow. In the village of Kulleth, nine hours (thirty-six miles) east, 300 refugees from the Diarhekir plain are haggling food and clothing. The entire Christian population remaining in Sert have been stripped of everything. Large measures of relief will need to be instituted before winter is over, or thousands will die from exposure and hunger. We need help at once. Our hearts ache because we have not the means adequate to cope with the sudden and widespread penury, hunger and nakedness.

The following is also from Mardin, from one of the American ladies:

During the first two weeks in November more than twenty-five places in our field were attacked by Kurds, plundered, and many of them burned. Of the full number we cannot be sure now, but it will come up to near fifty. From the city of Sert, a place containing 200 Armenian, 70 Protestant and 20 Syrian houses, apart from the Moslems, we hear by telegram: "The community are hungry, naked, and in need of daily food." By which we understand the Protestant community has been plundered, and it is easy to believe that a large part if not all of the 290 houses have shared the same fate. The other places are villages of all sizes up to 300 houses. Many of the inhabitants have been killed, and some are beyond the need of food and clothing. Three pastors and one preacher, all rare men and loyal citizens, have thus gone to their reward.

As soon as possible after the outrages the homeless villagers began to pour into the cities, while the Government sent out soldiers and brought in some who had been carried captives, securing also Kurds and spoils. In this city there are about 3,000 refugees being fed and clothed by the Moslem and Christian houses that have taken them in. Others are fed by the churches; some beg from door to door; a few are furnished work; but with rare exception all are only about half-cared for, and it seems as if the Christian portion of the city would come to want from giving so much. They certainly cannot live all winter as they have begun, and the prospect for a much better state of things is very poor, as trade and industries have for a long time been low, and now are almost at a standstill. The inhabitants of Mardin themselves can with difficulty find employment, much less can they furnish it to these refugees. There are no public works.

directly out of the evidence presented in the four volumes published by Professor Ramsay. It is a view which must affect the course of criticism and have more or less influence on our interpretation of the Acts and the Pauline Epistles. It is a view which accounts for the prominence of Paul in the Acts without yielding an inch to Baur's anti-Petrine assumptions. It explains this prominence of Paul by showing that it was due, on the one hand, to Luke's plan to show what the relation of Rome to the Church had been and, on the other, to the fact that the point of contact between Rome and the Church had been mainly Paul as the Apostle to the Gentiles.

Great and important as this view of the subject is, we doubt whether, after all, it will prove as useful or furnish as much support to faith as the endless minor corroborations and general clearance of the history throughout its ordinary course from doubt. This is a service which can be appreciated only by one who is familiar with the strong points of the Tübingen theory and knows with what a grip they have seized on some of the best minds in the Church. On the other hand, it is also a service which can only be measured by studying the volume itself, in which all the clews and threads of the argument are gathered up by a master hand, and to which we would gladly send our readers.

Mars. By Percival Lowell, Fellow American Academy (Boston); Member Royal Asiatic Society Great Britain and Ireland, etc., etc. (Boston and New York: Houghton, Mifflin & Co. 1895. 1 vol., 8vo. 238 pages. Illustrated.) Mr. Lowell is probably best known to our readers as a writer upon Korea and Japan; but he is also a man of scientific culture, a mathematician, and long intelligently interested in astronomy. In 1891 he organized, at his own expense, a well-equipped expedition for the observation of the opposition of Mars, which occurred in the autumn of that year. He erected a temporary observatory at Flagstaff, Ariz., provided it with a fine eighteen-inch telescope by Brashear, engaged as his assistant Prof. W. H. Pickering (a younger brother of the Harvard astronomer) and Mr. A. E. Douglass, who had been Mr. Pickering's assistant in Peru during 1892 and 1893, and himself spent much of the time at the observatory directing and participating in the observations during the whole series of operations from May, 1894, to April, 1895. The beautiful volume before us is his popularized account of the principal observations, and his deductions from them. It is substantially a reproduction of the course of lectures which he gave at the Lowell Institute of Boston during last winter, with such modifications and added illustrations as seemed desirable. The work is unquestionably one of the most interesting, suggestive, and best in literary style, of all the rather numerous volumes which have recently appeared in the line of popular astronomy. It is not so valuable as a *résumé* of what has previously been done in the study of the planet as Flammarion's much larger work on the same subject, which came out in 1892; but as a record of original work it takes a much higher rank.

As to its authoritative, scientific value, astronomers are much at variance. A few, perhaps, consider that Mr Lowell has made out his case, and is justified in his revolutionary and rather startling conclusions. Some, on the other hand, reject them entirely and call him "a romancer." The majority, probably, suspend judgment, and prefer to await the confirmation or contradiction of some of his crucial observations before making up their minds. The principal direct results of his observations may be summarized somewhat as follows:

In the first place a careful, and apparently very precise, micrometric measurement of the planet's dimensions, agreeing closely with the results of the best previous observers. Incidentally these measures for the first time bring out distinctly the existence of a "twilight arc," showing the presence of an atmosphere, but they are not sufficient to determine its density. Other measures of the slight irregularities, visible now and then upon the "limb" or edge of the planet's disk, appear to prove that its surface is very flat, with no high mountains or deep valleys. The observations also show great changes in the appearance of what we may call the south temperate zone of the planet, changes following and apparently depending on the disappearance of the white cap, which surrounded the south pole until it dwindled away and vanished in October. As to some of these changes it is to be noted, however, that the Lick observers are very skeptical, asserting that they noticed no changes so extensive, tho' attentively on the watch.

At Flagstaff also nearly all of Schiaparelli's canals were observed at one time or another, and a considerable number of new ones were added to the list; the doubling, or "gemination" of many of them was also well seen. Mr. Pickering's Peruvian observation of small black dots, which have been called "lakes," at the intersection of the canals, was also confirmed. And Mr. Lowell considers, further, that the observations show that the canals follow accurately the arcs of great circles, and converge precisely to points of meeting, sometimes five or six to a single junction, in a way that argues intelligent design. Undoubtedly the optical conditions at Flagstaff were very fine—the station was carefully selected for that special reason; but many think that on so small a disk as that of Mars, even with a magnifying power of a thousand, it would hardly be possible to be sure that this apparent straightness and active convergence of canals, which at the best are not easy things to see, might not be, in part, at least, an illusion.

But the most important and revolutionary observation, if there is no mistake about it, was the discovery by Mr. Douglass that many of the canals extend across the darker portions of the planet's surface, which have hitherto been

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ability as the Maker has endowed me so long as he shall give me life."

.... We are very sorry to say it, but so far as we can see the case of the Armenians is hopeless, so far as man is concerned. The only hope is in God. Fifty thousand Armenians have been slaughtered, and we are credibly told that fifty thousand more have been forced to become Moslems. Nobody can have any conception of the awful cruelties perpetrated in the massacres, and the suffering since; and yet nothing has been done or will be done for them. It is a case that has called for the intervention of any one Christian nation or of all, but they have all passed by on the other side. As Sir Philip Currie, the British Ambassador, remarked the other day, there has been but one bright spot in it all, and that is the conduct of the American missionaries—their heroism, their devotion, and their good sense. There has been nothing nobler in the whole history of the Church. Ramazan begins in two weeks, the period when Turkish fanaticism burns most fiercely. We pray God that he will protect our missionaries during those thirty days as he has so wonderfully during the year past; but this is the time when our Government should require especial protection to be given them.

for them with the help of Miss Trowbridge and Solomon, our surgical assistant. We are as yet unable to form any idea of the number of the killed and wounded or of the extent of the plundering, altho we know of four outlying Christian quarters that have been entirely looted. The main part of the Christians live in the two quarters of Haik and Kyajuk which have so far escaped. The women and children of two quarters that were entirely looted, are confined in the mosques of the quarters, with the choice of "Islam or death"; but if not murdered before that time will, of course, be liberated as soon as the Government gets control of the city again. To-day the plunderers from outside have been kept out of the city, but villagers have been freely allowed to go out of the city with their booty, until just now as I write this, at 2 P. M., a company of mounted gendarmes from Aleppo, which arrived this morning, has been sent out into the roads leading out of the city, to arrest plunderers and take their booty from them.

This, I take it, means that the trouble is nearly over. How I wish that I could get into the city to look after the wounded. We have made application to the Governor for permission to go to the hospital, but have as yet received no reply; yesterday he refused a similar request, and as there is a large hody of soldiers between here and there, it is impossible to go.

Sunday Evening, November 24th.

It seems at least a month since I wrote the first part of this letter. Tuesday morning I was allowed to go into the city to see the Kaimakam and the "Alai Pasha"—military commander—in whose company I found most of the notables of the Moslem community. I appealed to them for safe conduct for the wounded to be brought to the hospital and for burial of the dead. Both of which requests they granted; and I had not been back at the hospital more than half an hour when Dr. Hahib, with an escort of soldiers, brought in some fifty or sixty patients. We were soon at work, and a ghastly set they were. They had been wounded upon the Saturday before, and had lain either exposed to the weather or crowded into a dirty stable all that time. Those who had escaped the ministrations of the native hakim were fortunate; for all the wounded which he had touched were in a terribly septic state. The wounds were mostly made by knives or swords upon the heads, or hands and arms raised to ward off the head blows; and very few of the poor fellows had escaped without several, and some of them had ten or a dozen cuts. There were a few bayonet and gunshot wounds inflicted by the soldiers. In the middle of the afternoon, just as we began to congratulate ourselves that we were getting through with them, a batch of twenty-one more arrived, which kept us busy until dark. Among those brought in that day there were four or five fractured skulls, and two arms that I had to amputate, besides several other very severe cases. Three of them have since died. Each day since there have been some new cases brought in until the number of wounded that we have treated at the hospital now exceeds 150. We have as yet no means of knowing the number of the dead; for while they readily promised protection for the burial, that promise was not carried out. Most of the Christian dead were dragged to the outskirts of the city with every imaginable indignity and either burned or cast into the old quarries that abound upon the edge of the city, and left for the dogs and vultures to eat. Some of them after being thrown into these pits were covered out of sight by casting stones upon them. The best estimate obtainable puts the number of the killed at between 300 and 400 for the Christian and 10 or 12 from the Moslems. The massacre began in the market without the slightest warning, and the poor unarmed Christians were scattered like sheep before their well-armed assailants, who outnumbered them three to one. The carnage soon spread from the bazars and markets to the outlying Christian quarters of the city. All the Christian shops were plundered, and four outlying wards mostly occupied by the poorest classes. When the mob reached the more compact Christian quarters of the city they met with some vigorous resistance; and many of the streets have heavy gates which were closed, and some of them well defended; so their progress was checked, until night came down and put an end to the scene. So far as I can learn there was no attempt made by either the Government or the Moslem heys and effendis during the whole of that terrible Saturday to stop the killing and looting, except that they hurried a large force of soldiers out for the defense of the foreign residents. The soldiers took part in the pillage and did nothing to prevent the hutchery, altho not doing a large part of the latter themselves. The following day they began to repress the populace, as I have already narrated in the earlier part of this letter, and up to the present have succeeded in preventing any further general outbreak; but the poor Christians are terror-stricken, and all of them await their death in their houses or the churches. Yesterday there was a determined attempt upon the part of a large mob to attack the Christian part of the city, but the military quelled it without much difficulty. This took place upon the southern side of this city; and while the soldiers were mostly withdrawn to that side, two or three houses were looted upon the northern side of the city, but no one killed.

December 8th, 1895.

The time drags on, with no great change in the situation. There has been no further outbreak since my last writing, and the strain seems somewhat relaxed; but the Christians dare not stir out of their houses yet, and all business is at a standstill. The college is still shut off from the city by a cordon of soldiers; and I am the only one allowed to go back and forth without obtaining special permission each time from the captain of the guard, and I am not allowed to enter the city except with a guard of two soldiers. This is ostensibly for my protection, but practically restricts my intercourse with the people very much, and debars me from much information that I might otherwise obtain. We had from Judge Terrell a telegraphic offer of an armed escort to the coast, where a United States cruiser awaited us; but we could not entertain the thought of leaving

these poor people in their terror and distress, altho we were in a good deal of anxiety for our women and children. There are now between 3,000 and 4,000 soldiers in the city, and so long as they remain under the control of the authorities there is no danger of another massacre. There are rumors among the Moslems of a commission coming here this week to investigate the massacre, and they are in a good deal of apprehension.

Yesterday the Kaimakam asked me if I were willing to go to Zeitûn on behalf of the Government to negotiate for peace. I, of course, expressed myself as willing and glad to do so if the Government would offer such terms as these Zeitûnlis might probably accept, and he proceeded to communicate with higher officials. I have not yet had any further advice from him. I have managed to get a half day's rest to-day for the first time in three Sabbaths. Our patients are all doing well, except one, who may very likely die from thrombosis of the cerebral sinuses. The best information I can get leads me to place the killed at not less than 400. The attack was wholly unprovoked, and the fact that not more than ten Moslems were killed, shows for itself that it was a mere butchery. Women and girls were not molested except in a few cases, when they attempted to defend their husbands or sons; but little boys were killed as ruthlessly as the men. It has been a terrible time, and I have not written the horrible details that you must have before you in order to realize the fiendish brutality of the affair. One thing which has made it particularly hard to hear has been the impossibility of communicating with the outside world, either to learn what is going on there or to acquaint others with the state of things here. Our letters have been intercepted in the mails, no newspapers allowed to reach us, our telegrams not sent, etc.; and when we have attempted to send special messengers they have been arrested and treated as spies, imprisoned, and we think in two cases killed. Letters are not now interfered with to the same extent as before, and if things continue to improve I shall try to send this by next post. We have felt that the Everlasting Arm was underneath us through it all, and it has been a great pleasure to me personally to be able to help the sick and wounded. What is to become of the thousands of homeless widows and orphans during the coming winter? Aintab has escaped with little loss as compared with many places; and still in Aintab there are at least 2,000 people who must be wholly supported by charity during this winter.

Missions.

THE BIBLE IN ARABIA.

DESTITUTION IN TURKEY.

An Episcopal View of a Presbyterian Mission.

BLIND CHINA.

A MEXICAN EVANGELIST.

Correspondence of THE INDEPENDENT:

The Rev. S. M. ZWEMER, Busrah, Arabia,
 The Rev. W. C. DEWEY, Mardin, Turkey,
 The Rev. W. S. NELSON, Tripoli, Syria,
 The Rev. Prof. A. CRAWFORD, Alexandria, Va.,
 The Rev. F. M. CHAPIN, Litching, China,
 The Rev. J. L. DEARING, Yokokama, Japan,
 The Rev. JAMES D. EATON, Chihuahua, Mexico.

ARABIA.

A BIBLE SHOP AT AMARA.

BY THE REV. S. M. ZWEMER,
 Missionary of the Reformed (Dutch) Church.

THE village of Amara is located about one hundred and fifty miles north of Busrah, on the Tigris, and has, especially within the last five years, become an important center of trade for the Arab tribes of Mesopotamia. With a population of over 9,000, among whom are 600 Chaldean Christians, 900 Jews, and 1,000 Sabaeans, the place is a natural center for mission work between here and Bagdad, the nearest other mission station, five hundred miles away by water route. The village had, therefore, frequently been visited by our colporters on their river journeys for the last four years. It seemed wise to establish a foothold there, and so one of our most efficient helpers was sent with instructions to rent a small shop and begin the sale of Scriptures and other books. Hitherto in our work in Arabia we have found a bookshop a sort of *multum in parvo*, which, altho it makes no great display, and is apparently only a means of livelihood to the man in charge, and is therefore not a stone of stumbling among a fanatic population, yet is practically a center for every kind of evangelistic work. Here education is sold in books without there being a school; there is vigorous preaching—thank God also at times praying—yet we can truly say it is not a chapel; debates and controversy enough with little groups of Moslems, yet never technically "street preaching."

Hitherto we have opened such "shops" (not depots for storing the Word but workshops to use the sword of the Spirit) at Busrah, Bahrein and Muscat, with encouragement. All these were, of course, opened under difficulties; but even in Busrah it was never hinted that a bookshop required a *license* from the Sublime Porte. But a shop is not always a shop in Turkish Arabia. Trouble at Amara began very soon. All the hooks taken by our colporter were of the "allowed" kind, and had, in addition to the censorship of the press, also passed under the approval of the censor at Busrah. A shop was selected, rent paid for six months in advance, shelves put up, and the colporter exposed his wares. On the second day the local authorities came and, under plea that an order from Stambul was required, closed and sealed up the shop. Our agent notified me, and I presented the case to the Wali at Busrah, who, after long argument, granted us the right to sell books on the streets, but *not* in a shop at Amara.

His Excellency sought in vain through old and new editions of the Ottoman Code for the ground for his decision; but he told me, with smiles, that it was final; promising, however, to order by telegraph that the books be restored. This was on a Thursday. Electricity travels, when properly manipulated, at *à la Turque* speed. We waited patiently five days. A private message reached our colporter on the same day, but the official telegram was still panting along the wires; because there were absolute proofs at Busrah that it had left and equally strong proofs at Amara that it had not yet arrived! We waited impatiently two days; then I went to Amara. On the second day after my arrival the delayed message came, and the books were restored to us. They were taken to the khan, sold on the streets and examined by all who visited us. Every night scores of Moslems crowded into our little room and heard the Gospel.

One day good news came from Busrah by wire privately: "The Governor here has given permission to open the shop." Again, alas! the official telegram made no appearance. The wire might be broken, our news be false or, Allah knows what; but no message has come, they said. We waited four days and then went back to Busrah. The message needed an escort; it was afraid to travel alone. At Busrah we learned not to our surprise (one should never be surprised at Turkish duplicity) that it had left officially five days ago. And again the proofs were so many and strong of the wires being unbroken and the message delivered that—well, I was speechless. Forsooth, some clerk was to blame and a new telegram would be sent immediately. This I saw carried to the office and heard ticked on the (shades of Franklin and Morse defend us!) instrument. The escorted message reached Amara undamaged. Two

days later the American bookshop was opened! It is open still. The camel's neck has entered a new tent. God's light is now on a candlestick. Two Arabic texts, prepared in beautiful script by our industrious colporter during the days of waiting, tell the story of our victory and adorn our "shop": "Hallelujah! for the Lord God omnipotent reigneth." "Be wise now therefore, O ye kings, be instructed ye judges of the earth."

How matters chanced so suddenly is a mystery to us; unless, as we believe, it was a direct answer to prayer.

Busrah.

TURKEY.

THE OUTLOOK AT MARDIN.

BY THE REV. W. C. DEWEY,
 Missionary of the American Board.

A NEW year is opening, but with what changed conditions and prospects! This region which, as lying outside the proper range of the Armenian question, we had considered comparatively secure, has been swept by the besom of destruction. Full particulars are not yet in hand, perhaps may never be learned; but, aside from the havoc wrought in the city of Diarbekir (which is reckoned to Harpût station), our two hundred Christian villages have been plundered, many of them utterly destroyed, hundreds of men slain, while multitudes saved their lives by embracing Islam, and hosts of women and children carried into captivity. There are some three thousand refugees gathered in this city, utterly destitute, dependent upon charity for bread, clothing and shelter. The cry of woe and misery from every side is heartrending, and the destruction of property is past computation.

Six villages in which we had work—two churches and five schools—have been destroyed; three ordained pastors, one licensed preacher and two teachers slain; the people stripped of everything and scattered abroad, in many cases even the clothes they had on being taken.

The preservation of Mardin itself up to the present time seems almost miraculous. The local government had made active preparations for defense, in which it was heartily aided by the leading men, both Moslems and Christians. For several days it was surrounded by hordes of the marauding Kurds, estimated at not less than ten thousand in number. Three distinct attempts were made to enter, which beyond all doubt must have succeeded had the aid so confidently counted upon from the Kurds within been given. But these, to their honor be it said, stood nobly for the defense of the city, and cheered on by the shrill cries of their women, who followed them to the attack, fiercely set upon the assailants and drove them off with severe loss. The outside Kurds who attacked feel very sore over their defeat, and assert that a firman, or imperial edict, had been given for the slaughter of the Christians, but that the latter had bribed the local government to conceal it and defend them! Unless the general condition of the country improves soon, the attack is likely to be repeated, in which case all depends, so far as human vision can see, on whether these city Kurds maintain their former attitude, or turn and side with the marauders. The local government has been on the alert for our protection, putting a guard of twenty-five soldiers on our premises, which is still maintained. Our Kurdish neighbors also were active in our behalf, and a company of them patrolled our premises at night so long as the danger seemed imminent. But our eyes are "unto the hills." "God is our refuge and strength."

Our Protestant people are straining every nerve to help the needy, tho themselves in straits, owing to heavy losses many have sustained and the almost total stagnation of business. We are now in the midst of the Week of Prayer; the congregations are very large, and there is unusual solemnity and depth of feeling. Will not Christian friends at home pray that God will bring rich blessings out of these terrible calamities in awakening and purifying his Church, and extending more rapidly and widely his own glorious kingdom in this land?

Mardin.

SYRIA.

WEEK OF PRAYER.

BY THE REV. W. S. NELSON,
 Missionary of the Presbyterian Board.

THE new year has fairly begun, and the annual Week of Prayer has passed. The season is seldom propitious in this country, as it is the period of heaviest rains; and this year the storm was so severe that one wrote me that he thought the first petition offered somewhere must have been, "O Lord, send rain and storm!" Notwithstanding the rain and cold we had daily meetings as usual. On Monday we gathered at the chapel in the city, and had a profitable season of prayer with a large congregation. On Tuesday we held two services, one in the eastern quarter of the city where most of the members live and where the brethren reported a crowded and earnest meeting enjoyed by all who could crowd into the room. I went to the other meeting in the Mina (Port), where we have but a small nucleus and find the work hard and discouraging; but we were gratified by an unusual and attentive company. On Wednesday we again met in the Central Chapel. On Thursday the storm was so violent that but few could face the fury of the elements. We held two services, however, as on Tuesday evening, and all who were present felt repaid by the uplifting and renewal of courage. In returning we had various amusing experiences. The place of meeting is on top of a steep hill, the wind was gusty and the rain came in heavy dashes. All street lights were extinguished by the wind; but we started down in a lull of the storm, the servant carrying a lantern. It was soon extinguished, and we felt

our way cautiously down the slippery pavement. The servant found a sheltered corner and relighted the lamp, hastening on to overtake us, but only to have his courage shaken by a slip of the foot that laid him on his back again in darkness. Such trifles are not worth mentioning, however, in the life of a missionary.

Friday again we all gathered in the city where the chapel was well filled by an attentive congregation. On Saturday there were two meetings, and on Sunday we enjoyed a very happy communion service in the chapel and feel better equipped for the coming months. God grant they may produce fruits in converted hearts and regenerated lives.

Similar meetings have been held in all the Syrian churches, and Mr. March has spent the week with the Hamath church, temporarily without a Syrian preacher.

The troubles in the north do not yet reach us; but there is no telling what the Turk will be emboldened to undertake in the way of a religious war if he is allowed to have his own way unchecked in Armenia. We can no longer uphold the disinterested philanthropy of British policy as we have done in years gone by. May the people learn the futility of dependence on man and turn heartily to God.
 Tripoli.

EGYPT.

A TRAVELER'S TRIBUTE TO MISSIONS.

BY PROF. A. CRAWFORD,
 Of the Episcopal Theological Seminary of Alexandria, Va.

CHRISTIAN missionary work, wherever it may be, must always have an interest for God's people; but there are certain aspects of the work in Egypt that have a special interest to our own Church, as it is carried on chiefly among a people who have a recognized Apostolic ministry, and by our Presbyterian brethren in our own country. It is true that there is missionary work being done in Cairo by the Church Missionary Society, which has several schools here, an excellent medical dispensary, and a Bible depot, from which many Bibles and Prayer Books are sold yearly to the natives. There is also a small work being done under the supervision of the Anglican Bishop of Jerusalem, especially among the Jews, but by common consent the great work throughout the length and breadth of Egypt is being done by the Presbyterians; and it is a work that claims our attention, as it is growing steadily year by year, and gaining the confidence of the people. During my trip up the Nile I had the opportunity of visiting their schools in several places, and I can bear witness to the good work they are doing. A man who is a Christian, or who is even possessed of the humane instincts that will prompt him to look around and regard the condition of his fellow-beings, and desire their improvement, cannot long be in Egypt and see the ignorance and superstition, and signs of poverty and disease, without asking the question, "What is being done for the enlightenment and uplifting of this people?" And he can hardly avoid a sympathetic interest in the brethren who are doing the most, and doing it under conditions that must justify them in the eyes of the most advanced believers in regular orders.

Let me endeavor to give some idea of the population of Egypt and the character of the field. It is estimated that Egypt has a population of about 8,000,000, of which 6,000,000 are Fellahin, 500,000 are Copts, and the rest are made up of Arabs, Turks, Greeks, Jews, Syrians and Europeans of various nationalities. It will be seen that the great body of the people are Fellahin and Copts who belong to the same race and are the proper descendants of the Pharaohs and the ancient Egyptians. The Copts are manifestly the descendants of the ancient Egyptians and during all the centuries past under Turkish, Mohammedan, Roman, Greek and Persian rules have left themselves free from all intermixture of foreign blood. They have a countenance that cannot be mistaken, and strikingly like what one sees on the ancient monuments. They are nominally Christians and adhere to the monophysite heresy, having followed the teachings of Eutychus in the fourth century. It was by their invitation and in order that they might chastise their Orthodox brethren with whom they had been in bitter contention for several centuries, that the Mohammedan invaders in the seventh century, were induced to take possession of the country. The Orthodox party was compelled to embrace Mohammedanism, and as there is no remnant of it in Egypt to-day but the Copts, who at first favored by the Mohammedan rulers were afterward oppressed and have had great difficulty in maintaining their existence. They constitute the most enlightened part of the native population, live altogether in the towns, and serve especially as clerks and accountants. Many of them have acquired considerable wealth; but their Christianity is of a very low type, as debased or more than the masses of Roman Catholics in Italy or Brazil, and unfortunately the heads of the Church, bishops and priests, are an obstacle in the way of such intelligent laymen as desire a reformation of their Church. Now what is to be done under such circumstances? We would all desire a reformation of the Church itself and on Catholic hues. The American mission would hail with delight and gratitude any honest effort in this direction; but a generation or more has passed away, and even under the stimulating influence of a Protestant mission little or nothing has been done. Only recently have some of the more cultivated Coptic laity of Cairo felt the necessity of opening schools for the education of their people, and to this they have been compelled by the growing and absorbing interests of the American Mission.

So much for the Copts, but what about the six million Fellahin scattered up and down the valley of the Nile? The Fellahin constitute the agricultural population of Egypt, and are undoubtedly with the Copts the descendants of the ancient Egyptians. They are not a pure Egyptian blood as the Copts, for there has been a slight infusion of Arab blood; but that they are Egyptians is

clear from their physical resemblance to the Copts and their history. They are Mohammedans by religion, but Egyptians by descent. It is only within the present century that they have been mixed at all with the Arabs, due to many of them seeking the protection of the Bedouin sheiks, who were not allowed to serve in the Egyptian army that they might avoid military service. Yet in the knowledge of living men, the sheiks have always been most unwilling to allow their children to intermarry with the Fellaheen. The result has been that at least four-fifths of the Fellaheen blood is pure Egyptian, and the natural conditions of the country have almost absorbed to the Egyptian type the Arab remnant. Travelers along the Nile are repeatedly struck by the remarkable likeness of the Fellaheen not only to the Copts, but to the Egyptian type of Rameses as he appears on the monuments. The great mass of the Egyptian population then, and the bone and sinew of the country are native Egyptians. And who that has ever seen can forget the degradation of this people—their miserable mud hovels, where men and animals are housed together; their primitive farm implements; their lack of enterprise; their poverty; their filth; their faces smeared with dirt and crawling with flies; the dreadful and persistent beggary, and the blindness? I am told that no less than forty per cent. of the population is partially or totally blind, and chiefly from the want of cleanly habits. The scorching heat of summer, the sand, the filth, the flies which feed on their eyes and swarm on their faces, and to which they seem utterly indifferent, and yet the centuries past have seen nothing done to enlighten or save this people, and the Coptic Church has done nothing. It is only the American Mission among all the churches that we find trying to do the Master's work of preaching and healing in this sad field. And what are they doing? We find their schools everywhere in the towns and villages along the Nile. Bright, intelligent-looking boys come up to us at almost every landing place and tell us they belong to the American mission, and every one we meet has the same story to tell, of the wholesome, enlightening influence of this good work. At Assiout, in company with an English gentleman, I went into their school and addressed them. In this place alone their teaching influence reaches to 1,000 children. I addressed their people also at Assuan, and had a most interesting conversation with their missionary; and, so far as I can gather from conversation with their leaders, it is not with a desire to spread Presbyterianism, but simply to bring the pure religion of Jesus Christ to the people and save them for his sake; and the work is spreading and the good heaven is stirring the Copts themselves to action, and all will welcome the day when the chief pastors of this Church will join hands with their better laity and put their Church, in matters of doctrine and missionary effort, in line with the regenerating and progressive movements of the great Protestant Reformation. They have already over fifty native workers in the field, and more than seventy-five altogether. They occupy over 150 stations and have over 4,000 communicants. They have more than 6,000 in their Sabbath-schools, and according to their last report, more than \$36,000 was contributed to the work by their people in Egypt. True, their work so far, is chiefly among the Copts, but the Mohammedans, too, are beginning to feel the influence, and their mission is recognized by all as the great evangelizing agency in Egypt.

We gladly unite with others in bearing our testimony to this good work. I have written briefly, more might be said. In the Providence of God, Episcopalians and the great Presbyterian Church in America are drawing closer together. The little fellowship they had had in our own land has moved both hearts. And we hope and pray that the day is near when both will be one. Meanwhile, it does us good to look each other in the face in Egypt and acknowledge the hand of God in this work. Why not seek a closer fellowship in America in our actual life? If we can believe one of their prominent and beloved divines, the battle has been exhausted on the line of talking and argument. Let us draw near to each other in the bonds of brotherhood. There need be no compromise of principle. It will be the quickest and surest way of effecting the organic union that we all desire.

In connection with this American Mission there is another force silently working that will lead to the enlightenment of Egypt, and in due time give her a place by the civilized nations of the globe. I refer to the English occupation of the country. It is well known that Egypt is garrisoned with British troops, and the influx of English and American tourists is increasing year by year. That this is having an educating and beneficent influence on the country is manifest. The colonizing and grasping policy of England is constantly criticised; but it should be remembered, and especially by her American cousins, that she carries with her beneficent laws, a pure Christianity, her peerless language and literature, and the highest type of modern Christian civilization, the proudly cherished possession of our own people: nowhere is this more apparent than in Egypt. I speak as an American, and so cannot be misunderstood when I say that from observation and experience here, the English occupation of Egypt is the greatest boon, and promises greater good to her people than any event of her past history. There is hope now that the oppressions of centuries past will be lifted, and that good laws and Christian influence will put brightness and courage into the hearts of the people. This I firmly believe: and it is surely a promising sign when the people themselves say so. I am not led to say this from any special regard for the English people apart from my esteem for the Christian civilization we have inherited with them, and a disinterested desire for the good of the Egyptian people. The Anglo-Saxon influence in Egypt is seen not only in the evangelizing work proper that is being done, but in hospital and other benevolent agencies. The statement that the hope of Egypt is in England and the American Mission, is a statement that no one whom I meet is inclined to contradict.

Cairo.

CHINA.

BLIND CHINA.

BY THE REV. F. M. CHAPIN,
Missionary of the American Board.

A blind boy came into our hospital a few weeks since, seeking relief for some malarial trouble. The doctor gave him the medicine and then asked him if he did not wish to be cured of his blindness; for he had observed that the lad had cataract in both eyes. Naturally the boy was willing, but with the prudence early developed among the Chinese, he said he would consult his family. He did so, and returned within three or four days, saying that the family had talked the matter over and decided that it would be for the advantage of the boy to remain blind.

To the average Occidental it seems impossible that any one could be so heartless. Here was a bright, intelligent boy of sixteen condemned to a life of darkness, possibly of beggary, to whom was offered an operation, free of expense, which would probably restore his eyesight and enable him to enjoy all the pleasures of life from which the blind are cut off. It would seem as if the family must have been demented to refuse so kind an offer.

But were they? That is the question. As in many other instances, so in this one, all depends upon the environment. That the family judged the case without great reference to any code of ethics, is doubtless true; but that they had the material welfare of the boy in mind is very certain. The reason for this is that the blind in this land enjoy privileges or advantages not possessed by those having good eyesight. Any bright, quick minded man, if blind, is sure of getting a good livelihood by fortune-telling, the Chinese believing that the blind possess a sort of insight as a compensation for the lack of eyesight. Hence it is that they are hailed everywhere by the name of "teacher," and even the poor blind beggars succeed better than those who are lame or otherwise afflicted.

The great question of nine-tenths of the Chinese is how to get a living, how to keep the wolf from the door? And the Chinese wolf is very large, very hungry and omnipresent. The reasoning of this family was therefore not tinged by any sentimental expressions of sympathy, any desire that he might look upon the faces of his kindred, but solely confined to the one question as to whether the boy could make more money in a year as blind or as seeing.

It will occur to many that this is just the present condition of China, with a question as to the old blind nation being better off by remaining blind.

That China is blind to its own interests is true, but how to bring her to the light, or to force her to see, is another matter that is by no means easy of settlement. For one thing the diagnosis of the complaint, in many instances, does not touch the disease. It is, if I may so say, too Chinese. The latter believe that cataract is caused by the pupil of the eye being inverted. In like manner, many would invert our International Law and deal with the Chinese as with a people outside of the pale of Western civilization. "Punish the mandarins and the actual offenders in every riot or murder," is the present demand upon the Chinese Government. This, it must be acknowledged, is a great advance upon all previous methods. But it has its dangers.

Apparently there is an idea that the average mandarin can do as he pleases and no one can question his actions. In theory this is true, in practice it is very far from the truth. For it is a fundamental law of the land that an official is not to arouse the opposition of the people; hence it has often happened that an official has found himself between two fires, the literati and people generally desiring to be rid of the missionaries while the Government requires him to give them protection.

Moreover, it is doubtful if the people are not as corrupt as their rulers. The system of "squeezing" is universal. In every lawsuit no one does or is expected to state the facts. Every garden, orchard, melon patch, or cornfield must be watched, or the owner will be the loser—the harvest being gathered for him long before it is ripe. Men sleep on the threshing floors the same as in Scripture times, and for the same reason. In the speech of the people the officers are compared to wolves and tigers; but when one of these same "growlers" gets into office his district applies the same titles to him.

Look again at the Government and compare it with the one in existence before the war with Japan. It may safely be said that there has not existed for a score of years an administration whose principal officers are so anti-foreign as the present one. Pronhecies were made that the war would do great things for the country, that reforms would be introduced and carried out; but what is to be expected from men who will oppose anything new simply because it is foreign?

Cholera has killed in Peking alone upward of 100,000 inhabitants. Those who know Peking as the most filthy city of the world are only surprised that the scourge does not come every year until the city is literally without an inhabitant. No American in China anticipates that the Chinese Government will do the first rational thing to prevent cholera sweeping off as many another year. And what is true of a single city, is true of the country as a whole. Famine, floods and rebellion, it is estimated by the Rev. Timothy Richards, cause the death of 3,000,000 annually.

When to this number of those killed by had government is added the myriads who suffer in prison or by torture, the myriads more who are fleeced by the oppression of rapacious underlings in the yamens, can we wonder that the older residents of China are advising a change in the Government which shall give to millions of innocent people deliverance from slavery?

The wrongs of the Russian people or the Armenians seem not worth the mention in comparison with what the Chinese endure. What will the European Powers do about

it is a vital question. Blindness from cataract is not to be cured by medicine or eyesalve, but by the surgeon's knife.

Linching.

JAPAN.

WHAT JAPANESE CHRISTIANS NEED.

BY THE REV. J. L. DEARING,
Missionary of the American Baptist Missionary Union.

WHAT is it that Japanese Christians need? Could we get an honest response from the heart of missionaries and native Christians, what a variety of answers we should doubtless have. The Deputation of the American Board has been here trying to find out from actual personal examination what is needed and what is not needed, and it is hoped that their investigations may aid in the supply of the real want. In the meantime an event of the past summer has impressed upon the mind of the writer one of Japan's greatest needs in an even more emphatic way than it had been felt before. The Summer School of Christian young men, that organization of which Mr. Wisard has recently written so confidently as the future evangelizing power for Japan in his "New Program of Missions," met in Kioto, in July. The attendance was large, about 300 being present at the sessions.

In his opening address the President of the School, who was President Kozaki of the Doshisha, expressed the wish that the School might be of a deeply spiritual character, like Mr. Moody's Summer School at Northfield. The meetings were favored with the presence of the leading teachers and preachers of the native Church, and among the subjects of the addresses given were the following: "The New Theology of England and America," "The Religious Views of Kant," "The Evolution of Religion," "The Establishment of the New Theology," "The Work of Socrates," "Old Testament Quotations in the New." What wonder that a theological student in attendance said to the writer on his return from the School: "I got little help. I heard many strange things, but I was much disappointed. My spiritual life was not helped, and I do not think I got any help to make me a better preacher."

We turn to some of the newspaper notices of the Northfield school, to see if there is any explanation to be found, and we read of that school: "Higher criticism, in so far as it seems to antagonize the unity of that Book, has no place. The prevailing tone of the Conference is that of cordial, hearty accord to the Bible." Of the addresses of Mr. Webb Peck we read: "The atonement of Christ, the doctrine of justification, and the possibility of being completely delivered from the power of sin are the doctrines that come to the forefront in every one of his sermons." Of the Rev. Andrew Murray we read: "To know God—this is the beginning, middle and end of his address. He brought his hearers to a new consciousness of the presence of God, who to him is so vivid a reality." What wonder, then, that it is said that "The sneakers were listened to with an eager and hungry attention." "Every heart is responsive." "Always the atmosphere is that of prayer."

Speed the day when the Summer School of Japan shall indeed have more of the character of the Northfield school; and may there come unobservers and hearers alike that power from on high that shall guide in the choice of subjects and impress the needed lessons upon the heart.

Yokohama,

MEXICO.

A MEXICAN EVANGELIST.

BY THE REV. JAMES D. EATON,
Missionary of the American Board.

IN the account of the Sunday-School Convention, held in San Luis Potosi last June, mention was made of the sunrise prayer-meetings conducted by the Rev. Arcadio Morales, a Presbyterian pastor for twenty years in Mexico City. At that time several of the missionaries were convinced that his special gifts ought to be utilized on a wider field, and he consented to visit this city, if possible, later in the season. But through calls to labor in Saltillo and Vera Cruz he was hindered from coming, until after the Week of Prayer, which thus became a providential preparation for his work.

Arriving at midnight, after his journey of a thousand miles, he would not go to rest until he had passed an hour in consecration and prayer regarding the state of the work here, where seed had been sown during more than thirteen years, and there had come to be a church of about one hundred members, but without such an outpouring of the Spirit as should profoundly move all hearts. The first day he held a meeting for the workers; and then for more than a week gave all his energies to the presentation of Gospel truth, in the early morning addressing the Christians, and at night speaking to the general public, including many who had never before entered a Protestant church.

Believers have had their faith and love quickened, and now are employed in caring for the goodly number who have expressed the desire to begin a new life. His helpful influence was not confined to his countrymen; for on both Sundays he addressed, through an interpreter, the English-speaking congregation which meets regularly in our church.

Señor Morales is most happy in his use of illustrations, whether by stories, the blackboard, paper figures or other objects. He is wonderfully sensitive to the feelings of an audience, overflows with love and sympathy for all, knows how to protect a meeting from the unwisely zealous, and to guide it to a helpful end; and he impresses all as a man full of the Holy Spirit. His methods are singularly free from hlemish, and he is so continually varying the order of service, and the manner of appeal to the undecided, that interest never flags. Mexico is blessed indeed, to count this man among her sons; and we pray the Lord to send more of such laborers into his harvest.

Chihuahua.

fused sound that had reached us at the college became resolved into its elements; and I could distinguish the hoarse cries of fighting men, the screams of women and children, and, most terrible of all, the shrill, exultant *lu-lu-lu* of the Kurdish and Turkish women, cheering on their men to the attack. I found the girl's school and hospital had not as yet been attacked. Dr. Hamilton and Miss Trowbridge preferred to remain at their post of duty rather than to join the ladies at the seminary, which decision I could not oppose. Upon my return to the seminary, which is separated from the hospital yard by a narrow street only, I found Brother Sanders there, and shortly our nearest neighbor, Hadji Hussein Agha, came in and said that at the outbreak which occurred at the Bazar, he had hastened at the top of his speed—not great at best, for he is a very fat man—to protect the hospital and girls' school. As I had saved his brother's life by a desperate surgical operation some years ago, and always been on friendly terms with him, I felt we could trust him to do his best. But when, a few minutes later, some 200 soldiers in uniform, with fixed bayonets, filed out of the street below and marched into the open just beyond the seminary, I felt a great relief; for that meant that the Government intended to protect the Americans, at least. From the upper veranda of the seminary we could plainly see the crowd of plunderers breaking into Christian houses and carrying off household goods. We could see the brave defense made by some of the Christians from the housetops with stones and firearms, where they had them, and still the horrid *lu-lu-lu* of the Kurdish women rent the air, mingled with the screams of the conquered, wounded and the dying, the hoarse cries of the men and the dropping reports of the firearms. An attack was made upon the hospital gate, but Hadji Hussein held the assailants in check until the soldiers arrived and drove them off. Clouds of smoke from a fire in the lower part of the city added to the terror of the women servants at the hospital, some of whom lived in that neighborhood. But the girls at the school behaved very well indeed. About noon, seeing that there was no immediate danger of an attack upon seminary or hospital, I left Brother Sanders there and returned to the college. Here I found some thirty or forty refugees, mostly stonecutters, who had been out on the hills at work, and a few women and children.

Not long after noon the disturbance in the part of the city near us had mostly ceased, altho the occasional sound of guns and the smoke of burning houses from the central part of the city showed that the fiendish work still went on; and a continual passing of villagers with bundles of plunder on their backs, and some with donkey loads and camel loads, showed too plainly that the looted area must have been considerable. Altho not anticipating a night attack, we thought it wise to make preparations for one, and so barricaded the most defensible of the buildings on the campus for a rendezvous, set a watch and retired. But there was not much sleep. Nothing occurred during the night, and a cloudy morning broke above the city; but soon after that the soldiers began to stop them, in a half-hearted sort of way, allowing them to congregate in large numbers a short distance away from the line of soldiers. About eleven o'clock I saw through my field-glass a captain on a white horse (I recognized both the man and the horse) approach a crowd of the plunderers, about two hundred strong, who had been driven away from the city, up on to the hill, a quarter of a mile or so to the south, and make a barangue to them. Then he turned back toward the city with the soldiers who had been holding back the mob; and before they had reached the city the whole crowd had swarmed past them and entered the streets; then I knew the scenes of the day before were to be repeated, so taking my field glass I mounted to the college tower as offering a better view. I did not have long to wait before the head of the crowd appeared, coming up through Pasha Street which had been completely looted the day before. They poured out of the street, a motley crowd of Turkish villagers, city Kurds, and roughs to the number of fifteen hundred or so, and turning to the right made a rush for the Christian quarter of Haik. That quarter has a strong gate across its entrance, and thirty or forty Christians were gathered upon the housetops, commanding the approach to this gate, armed with stones and two or three guns; and with the advantage afforded by their position on the flat roofs they held the mob at bay for three-fourths of an hour, and finally drove them off. Meantime, on the north side of the city, I saw the same Yûzbashi on the white horse. Here there were, perhaps, one thousand plunderers held in check by thirty or forty soldiers. Not long after the Yûzbashi made his appearance in that quarter, a part of their mob made a break, and some two or three hundred of them rushed into a small Christian quarter just under the seminary wall, and in a very few minutes were to be seen running off with their plunder. In the case of both these attacks there were plenty of soldiers standing about with loaded guns and fixed bayonets, who made not the slightest attempt to prevent the attack, or to scatter the mob; and the conclusion was irresistible that the Yûzbashi on the white horse had planned the attack in each case, or at least had signified to the mob that it could work its will. But his plans did not work altogether to his taste, for while the plunder was going on upon the north side a Bimbashi (colonel) appeared upon the scene, and very soon the soldiers were firing over the heads of the mob to frighten them, and they were flying pell-mell out of the city. I wondered at the time that they should be so much frightened by a few guns fired into the air; but from a perfectly reliable source we learned that the Bimbashi shot four of the mob with his own hand, which would account for the celerity with which they dispersed. I attempted to go to the hospital yesterday morning and again this morning, but was not allowed to do so. Mr. Sanders brought word that the wounded of the north side attack yesterday, had been taken to the hospital, and one of them had died in the night, others being in a bad way. Dr. Hamilton had cared

Missions.

THE MASSACRE AT AINTAB.

The following extracts from private letters from Aintab give a vivid picture of the situation:

AINTAB, Monday, November 18th, 1895.

We have been congratulating ourselves that our city had escaped the outbreak of Moslem fanaticism which has lately swept the neighboring cities with the besom of destruction. But Saturday morning, without the slightest warning, while we were at breakfast, a great noise of shouting and firing of guns came to us from the city, telling us that the work of blood and plunder had begun here, also. My first thought was for the ladies and girls at the seminary and hospital. So, seizing my revolver, I sprang upon my horse and hurried over there. I met and passed many armed Kurds, who live in the suburb just about the hospital and seminary; but they did not interfere with me. Upon nearing the city, the con-

March 5, 1896

ANOTHER letter in *Les Missions Catholiques*, describing the Erzrûm massacre, gives light on Turkish justice:

"On the 9th and 10th of November an Ottoman functionary presented himself at the celebrated Armenian monastery of Hasan-Kaleh, and politely addressing the Superior, Father Timotheus, asked for hospitality. In the evening, after enjoying a sumptuous repast, the Turk gave a signal to some armed men waiting outside. Immediately they hurst into the cloister, decapitated the Superior and about a dozen monks, pillaged, and then set fire to the monastery. In a few hours this convent, one thousand years old, was reduced to a heap of ruins. The porter was that day absent in the town. The authorities simply put him in prison, and attributed the crime to him. You see judicial proceedings are not very complicated in this country. It is now perfectly established that the pretended Turkish non-commissioned officer, Emin Bey, whose mutilated body was exhibited on the eve of the great massacre by the Erzrûm authorities to the foreign consuls, for the purpose of justifying the atrocities that were being planned, was no other than an Armenian named George, a municipal agent. He had been rigged up beforehand in a non-commissioned officer's uniform and then murdered, in order that the Armenians might be accused of provoking the massacre. This diabolical stratagem, or others like it, has been employed also in nearly all the other centers. On the day itself of the general assault, after three hours of horrible hutchery, public criers invited the Armenians who were hidden to come out without fear, declaring that everything was over. It was an odious trick; the slaughter was at once resumed, and carried pitilessly on. The streets of Erzrûm ran with streams of human blood."

We must give another extract from Sivas:

"On the very day of the massacre, November 12th, the Governor-General begged Monsignor Hajian, the Catholic Armenian Archbishop, to call upon his Gregorian colleague and persuade him to have the Armenian shops and stores reopened. Scarcely had Mgr. Hajian entered the Gregorian bishop's house, when he beheld the doors of the church hurst open with a loud noise and hundreds of wounded, covered with blood, rush in with loud groans. Terrified, the two prelates sought refuge with the French Consul, who lived close by and who hastened to afford them shelter. There, tho in safety, they were horror-stricken to hear the ferocious yells of the assassins, who, armed with Martini-Heuri rifles, yataghans and clubs, fell upon the defenseless Armenians and slaughtered them to the savage and fanatical cry: '*Laillah inn Allah, ghaourlari kess'in!*' ('In the name of God, massacre the infidels!') It is worthy to remark that in less than an hour all the Mussulmans appeared wearing white turbans, while in ordinary times only about one per cent. of the Turks wear such turbans. Every Mohammedan who has slain a *ghaour* becomes a *ghazi* (victorious), and assumes a white turban. This characteristic badge was also assumed at Erzrûm, even by high functuaries. The massacre, which began a little before noon, lasted till the close of day. The number of slain exceeded 2,000, including 230 women and children. The wounded were counted by hundreds. A great number of girls and children were carried off."

These are but a part of the horrible details.

Empire and the commemoration of the victory of Sedan; much less, therefore, could their leaders call upon them to take part in our foreign contests. And without Socialists and their families, who compose in every large city the bulk of the street population, how were the German mass meetings, that Englishman and Americans have missed, to take place?

The Church, the press, I hear my reader exclaiming, have they no bowels? Is everything in the hands of Socialists?

It would be absurd of me to pretend to know the reasons for the attitude of the Church; or, indeed, of any one of the great organizations that I am passing in review in treating of the question that interests us. I take the opportunity here of stating that all my explanations are mere attempts to account for the apathy which constitutes the characteristic demeanor of Germans toward the Turkish troubles. If single clergymen here and there throughout the country have lifted up their voices in protest against this apathy, their protestations have been without great effect. This is all that a private observer of affairs, like myself, can affirm with safety. It is common for the Church, as a body, not to run counter to the Government; and the Government's position of neutrality once having become evident, it would have been unprecedented for the Church to have opposed this policy by actively striving to arouse the public conscience to antagonism against it. In being subject to the State, the Church is practically on all occasions subject to the governmental will; and what may be called the Nonconformist body of Christians in Germany have nothing like the vigor and public spirit of English Nonconformists. I would like to leave this chapter to more competent hands. As a layman, the thought suggests itself, And are not clergymen also citizens and susceptible to the drifts of political loves and enmities, like other men?

For here must be mentioned another powerful cause of German hesitation in taking the part of their oppressed fellow-Christians in Armenia—the hatred of England. The Turkish question cannot be settled for good and all except by means of war and the dismemberment of the Ottoman Empire; and who, in case of such dismemberment, would have the gain? Why at present, whatever other countries might secure, Great Britain would be certain to obtain the lion's share. And Bismarck has taught Germans not to approve of England increasing her territorial possessions; his warnings, his work, his political testament were both openly and secretly against such increase. The interruption in this long and steady policy, caused by the young Emperor's wilfulness, was an episode. It was already passed when the reconciliation of the Monarch and the retired Chancellor took place in 1894. German disparagement of England became vehement after that incident. It had been cultivated into being during Bismarck's régime. The Emperor's telegram to President Krüger was, to the initiated, much more than a personal impulse; it was an expression of popular feeling, and a betrayal (over-hasty) of a fixed policy—of a policy that embraces, in German opinion, a portion also of the Turkish question.

"What call has the Fatherland to scorch itself in drawing chestnuts out of the fire for England?" was a phrase that could be read in many newspapers when the probability or the chances of a war were discussed. And altho it was intimated that the astute Chancellor, Prince Hohenlohe, would know how to win some compensation for Germany's aid in such a war, still it was calculated that these winnings would be less than could be demanded later when the power of Greater Germany (the Fatherland and its colonies) should have had time to become consolidated. The action of the German Government in the China-Japan war, through which, by supporting Russia in exerting a pressure on Japan, Germany had secured, without cost or trouble, two Chinese islands for coaling stations, seemed to point to a plan and continuity in the imperial foreign policy. "Let the present disturbances be used on our side to push our commercial interests," wrote the editor of the National Liberal News of Dresden. "We have no political interests in the Turkish question. Germany is friendly to the Sultan, and our merchants will be welcomed by Mussulman traders who have sufficient cause to withdraw their business from the hands of the browbeating English to give it to their well wishers."

The trade returns will have to be studied, I fancy, by every historian who sets himself to ferreting out the causes and results of Germany's policy in the Turkish-Armenian trouble. If Germans were as accustomed as are English men and women to look over the field of the Government's colonial work and were become familiar with the condition of foreign peoples, and were schooled in the sentiment of "fair play"; if, in a word, Germans were as public-spirited as are the populations of Great Britain and America, their voice would be lifted aloud as are the voices of English-speaking peoples against the wrongs and persecution of the Armenians. But, as matters necessarily are, the really knowing ones consist largely of members of corporations engaged in foreign enterprises, and these naturally have an eye chiefly for the opportunity which circumstances present them with, for increasing business. And the Government only follows the precedent which Great Britain has given the

world for two centuries, when it strenuously supports them.

Finally, the attitude of Russia must be regarded when a reason is looked for to explain Germany's non-enforcement of the Berlin Treaty. The taking part against England involves an advocacy of England's enemy, Russia, and this enemy is Germany's neighbor. History tells us how Prussia has ever been forced to fawn upon this terrible colossus, and the maintenance of this traditional relationship is as much a need of the new Empire as ever it was of the little Electorate of Brandenburg and Kingdom of Prussia; indeed, since the war of 1870-71 with France, and the French threats of revenge, the need is become absolutely imperative. Germany would be between an upper and nether millstone if it stood between the ponderous enmity of the Czar as well as the fretting wrath of France. Hence the last words of warning of the old Emperor, which doubtless have been ringing in the ears of the statesmen in Berlin whenever they discussed the Turkish question: "Keep on good terms with Russia."

BORDIGHERA, ITALY.

RUSSIA AND TURKEY.

COVETING CONSTANTINOPLE—RUSSIAN OPPOSITION TO REFORM.

BY CYRUS HAMLIN, D.D.,
Formerly Missionary in Turkey.

When Ivan III married Sophia, niece of Constantin Palæologus, the last Emperor of Constantinople, he claimed to be the rightful heir to the Byzantine throne and adopted its symbol, the double-headed eagle. This was in 1472, and during all these four hundred years Russia has kept her eye upon Constantinople.

In 1492 Ivan III wrote a letter to Sultan Bajazet complaining of certain acts of injustice to Russian merchants. In 1495 he sent an Ambassador to Bajazet and ordered him not to bow the knee to the Sultan or permit any other ambassador to have precedence. Thus began with offensive arrogance a diplomatic intercourse of four hundred years which has become more polished, but not less imperious and aggressive. Then Ivan claimed only 37,000 square leagues, or 273,000 square miles. The Czar now claims 8,644,000, with a population of 102,000,000 (1880).

The first conflict of arms occurred in 1569, and was significant of all the future between Russia and Turkey. Sokolli, the very able and enterprising Grand Vizier of Selim II, undertook to open a water communication between the Black Sea and the Caspian through the Sea of Azof and the rivers Don and Volga. These two great rivers approach each other within thirty miles, and then the Volga turns to the Caspian and the Don to the Sea of Azof.

Sokolli had a powerful army, but the Russians fell upon him and routed his army at Astrakan and his army and workmen on the Don. Russia thus struck a fatal blow to one of the grandest schemes for the expansion and strength of the Turkish Empire. The canal of only thirty miles then projected remains unaccomplished to this day. More than eighty years passed before another armed conflict occurred.

The decline of the great empire was very rapid. The English Ambassador, Sir Thomas Roe, 1622, declared that corruption, venality, oppression and poverty, the wasting of the population and signs of anarchy proved the condition of things to be past remedy. It is just so now after 274 years.

The destruction of the great Turkish army before Vienna, 1683, and the disorder which followed gave Russia an opportunity for war, which she improved, and wrested some important places from the Porte. She had been for a long time successful in stirring up war between Turkey and Austria and Turkey and Poland, being equally satisfied with the weakening of either party. After disastrous battles by sea and land with Vienna, Austria and Poland the celebrated treaty of Carlowitz was signed (1699). England, Holland, Venice, Poland, Austria, Russia and the Porte were concerned in it. Austria, Venice and Poland were strengthened by it. Russia captured Azof and the shores of the Euxine. Turkey diminished and weakened. Since then Turkey has been a center of diplomatic war to the European nations, but all fear of her as a military power ceased. From that time Russia comes forward as the crafty and persistent enemy of Turkey and the claimant of Constantinople.

Peter the Great now began to rouse the Moldavians and Wallachians to revolt, and he declared himself the friend and defender of all the members of the Greek Church. He easily found occasion to declare war with Turkey. It was a strange fortune for Peter to be caught in a position so commanded by the Grand Vizier that he could neither fight nor escape and must have surrendered at discretion; but the jewels of the Empress bribed the Vizier to make peace. Thus Peter the Great escaped. He was making vast preparations to break the treaty when he died (1736).

War again, fierce and bloody, with victories and defeats on both sides, but with a great preponderance of loss to the Turks, ended in the peace and treaty of Kainardji. Its XIV sections are too long to be discussed

here. They were full of the seeds of evil to Turkey. Von Hammer calls it "the commencement of the dissolution of the Ottoman Empire, at least in Europe" (1774). Europe exulted in this crowned glory of Russia and degradation and humiliation of the Great Sultan.

Russia soon broke the treaty and subjugated the Crimea whose independence she had guaranteed. She declared, however, that she did it solely for the good of the people. She destroyed many thousands of the Moslems in the most ruthless massacres. Seventy thousand Armenians also, who would not join the Russian Church, were driven out into Turkey in a severe winter, and nearly all perished by the way. In 1779, a modification of the treaty of Kainardji, was made to suit the Czar and further humiliate the Sultan.

After another fierce war the treaty of Jassy, 1792, gave Russia more territory and Turkey less; but the Empress Catherine only regarded it as furnishing an opportunity to make final and decisive preparation to take the great capital and place one of the royal family of Russia on the throne. Death interrupted her plans and saved Constantinople.

The treaty of Bucharest, 1812, closed another conquering war. Moldavia and Wallachia that had been occupied by Russia were given back to Turkey, who engaged to regard all the obligations of previous treaties toward Russia. Russia was called off by European wars and had need of all her troops. Turkey would always "keep" for any occasion.

The next important treaty between Russia and Turkey was that of Adrianople. The Sultan had lost his fleet at Navarino and had destroyed his Janizaries; Russia pounced upon him to destroy him. But the new recruits fought with such desperation, that the campaign of 1828 was a failure. In 1829, Diebitsch, with overwhelming force, crossed the Balkans and took Adrianople. A very damaging treaty was imposed upon Mahmoud while the Russian army was wasting away with cholera or plague at such a fearful rate, that had the Sultan delayed two weeks, he might have imposed conditions. He had to pay an indemnity of \$25,000,000 and grant Russia whatever privileges she asked.

The Pasha of Egypt gave Russia the next good chance of contact with Russia. His warlike son Ibrahim had conquered Syria, and had united Asia Minor triumphantly. The Sultan called upon England for help, but her eyes were holden that she could not see. Russia jumped at the chance, entered the Bosphorus and landed an army on the Asiatic shore to defend Constantinople. The treaty of Unkiar Iskelessi followed, and Turkey became little more than a vassal of the Czar. By successive and bloody wars and successive and skilful treaties she had made her gradual approaches until no liberty of movement in foreign affairs was left.

England, France and Austria viewed this progress of Russia with alarm; and when the Czar declared his intention to administer upon the estate of "the sick man" they with Sardinia united against him—Austria holding a semi-neutral ground.

The result of the Crimean war need not be remarked upon. England triumphed at Sebastopol, and Russia at the Peace of Paris. Louis Napoleon, who had no honest streak in his character, betrayed the allies and united with Russia to secure absolute freedom of reform to Turkey, which was to make reform impossible.

Ten years more passed—a long space for Russia not to be at war with Turkey—and the Servian war of 1876 led to the Russo-Turkish war in which the Turkish armies were beaten and disorganized, and Russia marched to the confines of Constantinople. She had at length the long coveted prize in her grasp; but the Congress of Berlin wrested it from her, made Bulgaria, Servia, and Bosnia free, and left the Armenians to the tender mercies of the Turk.

One thing should be considered in all this marvelous history of aggression and increasing strength on one side, of growing weakness and ruin on the other, Russia has attained her ends by the power of gold as much as by arms. She has always a large party openly or secretly in favor of her plans. She has always opposed every reform which England has inaugurated. Lord Stratford De Redcliffe was more than a match for her, but with that one exception England's attempts to strengthen Turkey have been notorious failures. Russia's labors to weaken her have been a notorious success. The result is Turkey is now in the hands of Russia. Europe looks on and thinks.

LEXINGTON, MASS.

THE LAST THE WORST.

THE RECENT ARMENIAN ATROCITIES COMPARED WITH OTHER GREAT MASSACRES OF CHRISTIANS.

BY KINSLEY TWINING, D.D., L.H.D.

The bare, bald and humiliating fact that must dawn on us, sooner or later, as to these Armenian massacres, is that, in spite of the assurance our nineteenth century civilization and progress were supposed to give against such atrocities, the impossible has burst on us, and of all the records of cruelty and horror enacted by man on man, this latest extirpation of the Christian population in Asiatic Turkey is the worst.

There is an awful ferocity in it which balks and baffles this fancied age of peace, and sets a-ringing in our ears the imprecation which Mohammed died repeating: "Lord, destroy the Jews and Christians." When at his first victory over the Korish he ordered and supervised in person the massacre of six hundred Jews in one day, he could plead in extenuation the cruel necessity which religious fanaticism accepted as the law of God. He could even say that he had first pondered the question as it lay between a propaganda by truth and reason, or a propaganda by the sword, and that when at last the sword had been placed in his hand the cruelty of his campaigning was but the stern faithfulness of the Prophet against the enemies of God.

When under the Caliphs who succeeded him women and children swarmed over the battle-fields, armed with clubs to beat the life from the wounded Christians, still warm and breathing on the ground, there still remained the plea that Islam's God called them to this sacrifice of pity in the breasts of women and children.

During the hundred years when Islam was trampling out the faith in Christ with fire and massacre in Syria and Egypt, shook its sword over the enfeebled churches of Africa, the rich fields of Spain, and finally went down at Poitiers under the tremendous blows of Charles Martel and his Austrasian Franks, during all this bloody course the Saracens could say for himself that he had confined his cruelty to the field of war, and that his reign in peace was mild and just.

Some such palliation has been attempted for the Inquisition in Spain, for the Duke of Alva in the Netherlands, for the ineffable atrocities of St. Bartholemew's Day and the French Reign of Terror.

Torture as an adjunct of the law and for the examination of witnesses throws a black enough cloud on the history of Europe from far back in Grecian times when Aristogeiton was tortured after the assassination of Hipparchus, or Philotas, when accused of conspiring against Alexander. It is to the everlasting credit of Egypt and of the Mosaic code that no trace of these terrible ministers of law exist in them; while in Greece the wheel, the rack, the burning brick were employed to further the ends of justice.

For such barbarisms as these some palliation may be found in the prevailing customs, in the ideas of a dark age, in the gentler instincts of humanity blunted by the stern conception of an overmastering mission. Excepting for the fantastic atrocities of Nero, some such modifying considerations will apply to the two centuries and a half of persecution in which the Roman Emperors tried and tested the Christian Church—especially when emperors like Trojan, Marcus Aurelius and Diocletian are considered.

But when we search for comparisons with what has been going on in Asiatic Turkey against the Armenians for about seventeen years, there are no large examples anywhere to match it. A few solitary instances stand out in Roman history, such as Suetonius's reports of the Emperor Tiberius adding zest to his besotted life by delight in these inhuman pleasures and these terrible pursuits, or of the monster Caligula introducing torture as the pleasing accompaniment of his dinners or a relish to his meals, while the Emperor Claudius sat by enjoying the fun.

Expand these solitary instances, these demonic examples, sifted out of all the history of the world's ferocious examples and preserved to us, not as characteristic of the times, but as horrible exceptions to affright the reader and as monumental subjects for everlasting scorn—expand these solitary instances, and we have before us the fair, typical representation of the Governmental extermination which Turkey has for these last fifteen years been practicing on the Armenian Christians in Anatolia, in an age of toleration, in a time of peace and social order. There never was anything like it before in the history of the world. The only model or precedent for it is to be found in the inhuman practices of a Tiberius or a Caligula, in serving up human torture at table as a dish fit for a king.

What the Roman historian has described as the exceptional horrors privately practiced in Rome by its trio of imperial demons, has for seventeen years been the policy of Turkey for the government, the extermination, I should say, of the Armenians. It has called to its aid the passion, the lust, the fanatic ferocity of a population which in these elements of inhumanity was never surpassed; with cool deliberation and proceeding one step at a time it has first despoiled these industrious tribes of the proceeds of the toil and thrift on which the Empire subsisted. When beggared, unarmed, helpless, and incapable of self-support or defense, it has taken from them the ordinary protection of law, denied them the common rights of trial for which Governments exist, and flung them instead into a Mohammedan saturnalia in which nothing was forbidden but humanity and nothing rewarded but ferocity. No cruelty that could be practiced was omitted by these masters of the art. Fathers, husbands, friends were slowly and systematically done to death, while their wives, sisters and daughters were compelled to witness their sufferings. Wives were outraged in the presence of their husbands, sisters, of their brothers, maidens, of their agonized mothers. Women with child were ripped up by a demon soldiery, with bets among them on the sex of

the unborn infants. With grim ingenuity these demons practice and economy in their art which tortured the poor sufferers out of life slowly inch by inch and drop by drop, every inch in agony, every drop the quintessence of some ingenious torture.

As for the forms of law none were thought of until it became important for the Porte to put a decent face on the terrible proceedings of its officers. Districts were laid waste, villages were burned, but pillaged first, of course. The Armenian population of thriving provinces fled in terror across the border to Russia or to Persia. At Erzurum, Bitlis, Trebizond, Erziugan, it was the soldier and the official who led on the fray. At Hsrpüt, Urfa, Cesarea and elsewhere, it was the fanatic population let loose to plunder, torture, rape and work their brutal will on Christians, from whose property and person the protection of the civil law was removed. Probably seventy-five thousand Christian corpses lie moldering in the glens, and around the once happy villages of Anatolia; and, among them all, happy were the men who met their fate without torture, and the women who met it without outrage.

The best impression of what it was comes to us from a woman who, frenzied by her sufferings but still clinging to the drifting wrecks of faith, is reported to have cried among her kindred that God himself had gone mad, and that maniacs and demons were ranging the earth.

Never before in the history of cruelty has the Government of a country thus reversed its functions, systematically, and with cold deliberation invoked such agencies for the predetermined extirpation of its population. Roman rigor was not equal to this in its proceedings against the Christian faith. The martyrs of Lyons had nothing like this to confront. Deportation is bad enough, but when before in the history of man has the deportation of a people been committed to fierce Kurds, hanging on the flanks of the fugitives to plunder the men and outrage the women as many times as a fresh band might assail them?

One of the worst features of religious persecution has always been that it subjected the morally best, most refined, intelligent, pure and sensitive people in the community to be treated as the worst.

Never before has the world had such an example of this as now. With cool and predetermined purpose intelligent, thrifty and morally sensitive people have been thrust into the most infamous relations. The rich are systematically beggared and left to sufferings more cruel than death. Teachers, scholars, ministers of religion, missionaries and people of refined life and character are submitted to the brutal rigor and infamous demoralization of Mohammedan prisons. Mothers have been compelled to witness with their own eyes the outrage of daughters whom they have been training in Christian purity. Women not trained for the Turkish seraglio nor to set a low price on a woman's honor, but to rate it as dearer than life, have been violated in the open sight of day, on the public highway, and in the company of brutal men.

Worst of all, these things are done in an age of light whose pulses are full of mercy and whose every policy is peace, done too with every feature of medieval brutality brutalized, with fury infuriated, and license libertinized, done with glee and gloating, in bold demonic defiance of the light that shines, the right that rules, the ideas that dominate the moral world for Turk and Christian, done with cold deliberation and persistent purpose against the protest of the Christian world, and with neither war nor rebellion to excuse them.

And now the last step in this incomparable history of horrors adds an infinite hypocrisy to the infinite atrocity of it all. The Sultan rises to disclaim his deeds, and do homage to the humanities he has outraged as they were never outraged before.

NEW YORK CITY.

TURKISH MASSACRES.

THE CAUSE AND EXTENT OF THE RECENT ATROCITIES.

BY THE REV. FREDERICK DAVIS GREENE, M.A.,
Recently of Van, Armenia.

It is not possible, in the brief limits of this article, to treat the Turkish Massacres except in bare outline and on general principles. They have been so numerous and so vast that many volumes could be filled with their details. But it is doubtful if any good purpose would be served by the recital of such a mass of horrors. They would soon cease to be horrors. One of the most deplorable results of the recent Armenian atrocities is the evident and growing callousness in regard to them, on the part of nations and individuals who have been supposed to be Christian, or at least civilized. Perhaps we would be nearer the truth in considering this callousness a revelation of the real character of the times, rather than a result of listening to crimes committed by others. This raises again the ominous question whether civilization is necessarily progress, and whether the Christianity of to-day is Christian.

In spite of all that has been written and said on the subject, there are many who find it hard to comprehend the awful character and extent of the massacres of Turkey. They are such an anachronism, so foreign to the

spirit of the age, so to seem unreal—in fact, impossible under any European Government. But it must be remembered that Turkey herself is an anachronism, and that she is not simply foreign but hostile to the spirit of the age. This fact is continually obscured by the diplomats of Europe and America, who persist in treating Turkey as if she belonged to the family of civilized nations. The case is analogous to that of a man who, for political or business reasons, sees fit to take a thief into partnership, or to allow a libertine to marry his daughter. As partner or son-in-law, of course, the man has rights; the mistake consists in giving him that status.

In the politico-religious organization which is called the Ottoman Empire, massacre is considered a legitimate, necessary and very useful method of administering the country. It is sanctioned by the Koran, which is the foundation, and in fact the constitution of the State, is advocated by Mohammedan clergy and teachers, and is executed under the direction of the military and civil authorities, who are duly rewarded and honored by the Sultan.

The Armenian massacres of the past year and a half, so far from being exceptional, are, therefore, exactly in harmony with Turkish theory and justified by abundant precedent. They were to have been expected. One might almost calculate the law of massacre in Turkey. It recurs with the regularity of a haleful comet, which seems to spring out of nothingness, but which has a fixed orbit and is impelled by a mighty power. Counting only the Turkish massacres in which ten thousand or more perished, we find that in the past seventy-five years there have been five, recurring at intervals of about fifteen years. These outbreaks were in widely separated localities, and the victims, belonging to five distinct races, aggregate one hundred and twenty thousand. These figures do not include foreign enemies or rebellious subjects of the Sultan resisting with arms in their hands. They were all helpless inhabitants of the land, of both sexes and of all ages, and by a curious coincidence were in each case non-Mohammedan.

Turkey's Massacre Account, as given in *The Armenian Crisis* page 96, where the authorities are quoted, stands about as follows:

1822, Greeks, especially in the island of Scio.....	50,000
1850, Nestorians and Armenians, Kurdistan.....	10,000
1860, Maronites and Syrians, Lebanon and Damascus.....	11,000
1876, Bulgarians, European Turkey.....	10,000
1894-95, Armenians, Asiatic Turkey.....	40,000
Total.....	121,000

In addition to the above, there were smaller massacres of Cretans in 1866, of Armenians in 1877, and of Yezidees in Mesopotamia, in 1892. It thus appears that seven distinct Christian races in Turkey, besides the Yezidees, who are also non-Mohammedan, have in turn been visited with this awful experience. Turkish statesmen, like the Oriental doctors generally, have great faith in blood-letting as a remedy for the diseases of the State. They do not trouble themselves to diagnose the case, much less to prepare medicine to correct the system. It is sufficient to know that there is a fever of some kind, and that loss of blood will reduce the temperature.

The immediate occasion of all these massacres has been political; but this should not obscure the permanent underlying cause which is always religious. Why are these Christian races successively attacked and prostrated? Because they, in turn, have felt the stimulating influences of a higher civilization and ideal, and have begun to show signs of life and progress. Why cannot this be allowed to go on? Because no *giaour*, or "infidel," has a right to live in a Mohammedan state except in subjection—subjection which means not simply submission, but distinct inequality and humiliation. In the Koran, Surah ix, it is written:

"Fight against those who believe not . . . until, (1) they pay tribute, (2) admitting subjection, and until (3) they be brought low."

This is a standing declaration of war against all Christian nations, the carrying out of which is limited only by ability.

The statement is frequently made, and on high authority, that "the present Sultan is scrupulously faithful to the requirements of his religion." While this sincerity and zeal are to his credit, as a follower of the Prophet, they absolutely disqualify him as a just and humane ruler of millions of Christians. Let us see what his religion requires of him. An official prayer of Islam which is used throughout Turkey, and daily repeated in the Cairo "Azhar" University by ten thousand Mohammedan students from all lands, is as follows:

"I seek refuge with Allah from Satan, the accursed. In the name of Allah the Compassionate, the Merciful! O Lord of all Creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! Make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems, O Lord of all Creatures."

According to this prayer, which is translated directly from the Arabic, to kill, to plunder and to defile the Christians are not only legitimate but obligatory. The massacres are a fulfilment of this prayer, which the

"Faithful" have themselves executed. The most terrible commentary upon the moral influence of the Mohammedan religion is the complacency with which even educated and intelligent Moslems regard these awful and revolting deeds. As soon as the Armenian massacres were an assured success, the Sultan himself is reported to have become good-humored, and to have lost the anxious look which he had worn for months. This was due, no doubt, as much to his having scored a diplomatic and political triumph, as to the approval of a good conscience.

"But how," it may be asked, "can the successful execution of these massacres be considered a diplomatic triumph?" The triumph consists in this, that by disposing of so large a proportion of the Armenians, the Sultan has at the same time disposed of the hated Scheme of Reforms, which he had been forced by Europe nominally to accept. These reforms, the partial in application, involved, in principle, the civil equality of Christian and Moslem, and this, from the Turkish standpoint, would imperil the foundation of the State. The mere asking of such reforms and the intrusting their execution to the Turks, was a stultification on the part of the diplomats who demanded them; for it does not lie within the power of Abd-ul-Hamid, as the Caliph of Islam and the successor of the Prophet, to grant them. By insisting that the Armenians should have a proportionate representation in the administration of certain provinces, the Powers placed a price on the head of every Armenian. By failing to protect them in this critical position with a prompt and decisive use of force, they are guilty of a share in their destruction. The "Powers," impotent for good, while masquerading in the livery of Christianity, have proved its worst enemies. But for their assurances the Christians would not have shown the restiveness and expectancy, which by rousing the apprehension of the Moslems, hastened and intensified their vengeance.

The Powers have not only failed disastrously in their efforts to help the Armenians, but they have closed the door against such efforts in their behalf in the future. The remedy, owing to the bungling method of application, has been far worse than the disease, and is not likely to be soon tried again. The hope of bringing about just this result encouraged the Turkish Government to do its worst. The late massacres are not unlike the tantrums into which an ill-trained child deliberately throws itself in order to gain its ends when disciplined by parents who are not united, wise and firm.

Such considerations as the above, both political and religious, have governed the Palace and the Porte in returning to massacre as a method of settling the diplomatic tangle and the reform question at the same time. But lower and more personal motives inspired the blind tools of the Government by whose hands the outrages were committed—namely, the Turkish soldiery and populace and the Kurds and Circassians. Plunder was the chief motive with the latter classes, who swept over the country like a swarm of locusts, everywhere declaring that they had received authorization for their raids. Kurds seldom kill, except when resisted and to strike terror. The Turks, however, while outstripping the Kurds, even as plunderers, devoted special attention to killing, and that, too, in most cruel and revolting forms. The Kurd, the ruder, is by nature more noble than the Turk. The Turk has sensual and truculent possibilities that have never been equaled by any other race. These qualities, under ordinary conditions, are latent, and are often most subtly concealed by the Turk, even at the very moment when they are in active operation. While the soldiers were laboriously butchering a thousand helpless Armenians, entrapped in the great church at Urfa, on December 28th last, their officers found time to make gallant calls on Miss Shattuck, the only foreigner in the city, and to calmly assure her that there was no cause for alarm. It is this dignified and self-possessed manner of the Turk, which he can always command, that has so often charmed and deceived Europeans, who have had only a brief and superficial view of him in Constantinople drawing rooms. The Turk can also pass in an instant to an air of brutal ferocity and apparently uncontrollable passion, if the circumstances justify it and make it safe.

The question may arise in the minds of some, whether, inasmuch as these massacres were perpetrated for political reasons largely, and for plunder, the victims can rightly be considered martyrs. The answer is, in general, Yes; for the crime of the Armenians is, after all, that they are Christians, and a change of faith would have saved them. There are many authenticated cases of deliberate martyrdom inflicted publicly, after repeated demands to deny Christ had been rejected.

Another question is, whether Mohammedanism can be held responsible for these massacres and outrages. The answer is, again, in general, Yes, as has been already shown. Even the cruel and lustful accompaniments of the outrages are traceable to the religion of the Prophet, which, like an intoxicant, turns loose the basest passions of our nature.

The statistics of the recent outrages will never be accurately known, but the most careful figures thus far received, the partial, are as follows. In the table below, the first numbers given refer to the six provinces to which the Scheme of Reforms applied, namely, Erzurum,

Sivas, Harput, Diarbekir, Bitlis and Van, and the second number to the outside adjoining provinces of Trebizond, Angora, Adana and Aleppo.

Total population of the six provinces.....	3,500,800
" " " " four provinces.....	2,388,500
Total.....	5,889,300
Armenians in the six provinces.....	827,600
" " " " four provinces.....	264,400
Total.....	1,092,000
Houses and shops plundered in the six provinces.....	43,769
" " " " four provinces.....	3,247
Total.....	47,016
Houses and shops burned in the six provinces.....	11,812
" " " " four provinces.....	815
Total.....	12,627
Number killed in the six provinces.....	29,107
" " " " four provinces.....	7,668
Total.....	36,775
Number forced to accept Islam in the six provinces.....	36,300
" " " " four provinces.....	4,650
Total.....	40,950
Number left entirely destitute in the six provinces.....	247,300
" " " " four provinces.....	43,000
Total.....	290,300

It thus appears that about nine-tenths of the outrages occurred within the six provinces to which the Reform Scheme applied. The Sultan professed to accept the reforms on October 16th, 1895, and the above figures show with what energy, zeal and good faith he carried them out; for most of the work was done within one month of that date. There can be no doubt that the Sultan deserves credit for these "reforms," for he claims it himself, assuring Lord Salisbury, in a letter made public at his request, that they were being executed under his personal direction. Kurds and soldiers have constantly declared that they were simply obeying the Sultan's orders, and that this was the case is clear from the fact that no one has been punished for disobedience, not even the officials in whose presence the American colony at Harput was bombarded, plundered and burnt out of home four months ago. It has repeatedly been proved that these outbreaks were carefully prearranged by disarming Christians, and by prescribing limits as to place, time, duration and method of execution.

THE MASSACRE AT URFA.

BY MISS CORINNA SHATTUCK,
Missionary of the American Board.

We had often heard that the Moslems were dissatisfied with the attempt of two months ago which resulted in the destruction of only 40 lives and about £150,000 worth of goods, the plunder of 600 shops and 239 houses. After this the Christians were all completely disarmed by the Government. Some 80 men had been imprisoned, and we feared another scene of terror. It came at last with great suddenness.

On Saturday, December 28th, the firing of a few guns in the Moslem quarter south of us proved the signal. Immediately an immense multitude gathered on the hill back of our house. The guards in the street east of us went to meet the people, fired a few shots over their heads, and then allowed the mass of wild humanity, thirsty for blood, to pass into the city and begin their work. The horrid work continued until dark. Three soldiers kept the mob from entering our street, constantly proclaiming: "It is the house of a foreigner, and it is forbidden to touch her." We hid by count that our "shadow" covered 17 houses and 240 people. The mob came as far as to enter our girls' schoolrooms in the churchyard, and they broke open the third door below us on the street and plundered the house. I saw one man beaten and then thrown down on the roof just opposite to me on the other side of the street. The Syrians and Roman Catholics were also spared. All other Christians suffered complete loss of all home furnishings, and some houses were burned. The number of killed cannot be less than 3,500 and may reach 4,000. Of these it is estimated that 1,500 perished in the great Gregorian church. On Saturday that portion of the city was hardly touched, and great numbers of Armenians flocked to the church for safety that night. Sunday morning the work began again at daybreak, and when the people reached the church the soldiers broke open the doors. Then entering, they began a butchery which became a great holocaust. It was participated in by many classes of Moslems. For two days the air of the city was unendurable; then began the clearing up. During two days we saw constantly men lugging sacks filled with bones and ashes. The dragging off of 1,500 bodies for burial in trenches was more quickly completed, some being taken on animals. The last work of all has been the clearing of the wells. From one very large well it is said that 60 bodies were taken. It is well authenticated that 20 bodies were taken from another well. About 300 persons escaped from the church by way of the roof, which was reached by a narrow staircase on the inside. Shortly after noon on Sunday some fifteen or more of the prominent citizens and Government officials (not including the Mutessarif, or the military commander) preceded by a military band and mounted guard, made a grand parade of the city. They entered our yard, and, speaking with me from the

veranda, they assured me of perfect safety and begged me not to be alarmed, as it was "nothing that pertained to me." I very quickly went into my room.

The work did not cease until dark on Sunday the 29th. On Monday the Kurds and Arabs were prevented from entering the city, the firing beginning about dawn. All day Sunday a strong guard was about our premises. A captain of the army sat on his horse for hours at our northwest corner, just outside of the church premises. Repeatedly I received salutations and assurances of perfect safety from Government officials during that longest day I ever knew. It was evident that the utmost was done to protect me. How willingly I would have died that the thousands of parents might be spared for their children!

The work of plunder is complete. Literally naught remains. By actual count only ten Protestant houses remain untouched, and five of these are in the district which I have spoken of as my shadow.

Our loss of life is 105, all but nine being men. These nine include two women and seven children, who were in the Gregorian church when it was sacked. Our wounded are many. I have eighteen under my immediate care. Most of these have several severe wounds. One has eleven; one has eighteen; ghastly sword and ax cuts on head and neck. There are a few gunshot wounds. There is only one doctor for the whole city. He has 350, and cannot care for more, nor for these but in part. He came at my call to see one who we supposed must lose his hand, dressed the arm, and committed the case to my care. Thus far, thank God, all are doing well. I have found three persons who, like myself, are inexperienced in such matters; but they are proving careful, sensible workers with me. We dress most of the wounds in the church. Our schoolrooms (all but one, used as headquarters of our guard) are crowded with some 250 or 300 of the most forlorn and needy. Our home is also full. Those who are spared to their families are in great fear, and wish to be near me. We cannot receive all, and it is hard to daily turn away so many. Some have a little food, found in their houses, and some nothing. One of the several great men who have called to express sympathy, and to say, Turkish style, "It was from God," has sent provisions, for which I am exceedingly grateful.

The Government provides about 200 loaves of bread per day for the poor. But all this kindness will soon come to an end, and utter poverty will be the lot of most. The Protestant pastor, the Rev. H. Abouhayatian, and several efficient members of the church are among the dead. I tried to secure the body of the pastor, but failed. His children—six—they immediately granted to me.

The custom in these affairs so general in Turkey seems to be for one party to rush ahead and kill. This is followed by another party which hurries off the women and children to some mosque, khan or some Moslem home temporarily open for their reception. Lastly, this operation is followed by the stripping of the house. Children often get separated from parents and are late in being found. One of the earliest offers made to me was to undertake finding any lost if I would send in the full name. My own guards, twenty in number since Sunday, do my every bidding as if I were a queen. I use them for help in all sorts of ways.

Markets are closed, and it is very difficult to get some things much needed. We have had but forty-five beds given back to us of those plundered, and a few pieces of copper; as yet I fail to secure more, or instructions as to method of procedure for individuals to secure stolen goods. The Government has large numbers of beds and much copper ware stored for return to the owners, but all fear to stir lest the end has not yet come.

The aged Bishop of the Gregorians was spared, but only one, or possibly two priests.

Our own teacher of the Boys' High School and several Gregorian teachers were killed. I believe the Gregorians are in greater suffering than the Protestants, having no foreigner to do for them, and any efficient ones spared are afraid to venture out.

To-day the long expected soldiers have arrived—eight or nine hundred. Our city has been guarded (?) by resident soldiers. We must have your prayers and your pecuniary aid. How are the people to live through this winter?

URFA, January 7th, 1896.

TURKEY AND THE TURKS.

TURKEY, THE TURKS AND THE TURKISH GOVERNMENT—ELEMENTS OF STRENGTH AND WEAKNESS—PERSONAL CHARACTER—POLITICAL POWER—THE SUBLIME PORTE.

BY THE REV. EDWIN MUNSELL BLISS.

THE term Turkey as ordinarily used is applied distinctively to the section including Asia Minor, Armenia and Kurdistan, and is thus by no means identical with the Turkish Empire. European Turkey, Syria, Mesopotamia, Egypt and Tripoli in Africa have each their own individuality, and were they withdrawn from Turkish rule Turkey would still remain. Take, however, this section, which may be called Turkey proper, out of the Sultan's hands, and the continued in power, even at Damascus or Bagdad, Turkey would cease to exist. The integrity of Turkey proper is due partly to its topog-

raphy, but chiefly to the fact of its being dominated so thoroughly by the Turks.

From the Bosphorus to Persia there are no natural boundaries. The mountain ranges either follow the coast line or bleed in an inextricable maze both on the east and west. The rivers double upon themselves in most perplexing style, while high plateaus of varying extent and great fertility are scattered over the whole area with full impartiality. The result of these general characteristics is seen in history. The whole region has either been under the control of some one power or has been divided among petty kingdoms, with no definite limitations, each depending for its extent upon the variable valor of its troopers and the ambition of its chieftains. When Romans or Greeks entered from the west, the Assyrians from the south and the Turks or Mongols from the east, they found themselves in much the same condition as the Russians in Central Asia, compelled to subdue the various tribes one after another, or leave the country and confine their rule to regions more easily traversed. Greeks, Romans, Assyrians, Mongols, failed to make permanent their Empire. The only ones who stayed, met the various difficulties, brought the whole region under one centralized Government and held it for any length of time, were those who have given their name to the land and who are to-day the ruling class in Turkey, the Turks.

The story of how this Tartar tribe, after various expeditions, secured its footing in Western Asia Minor and built up its government is one of the most fascinating in history. In the progress from chieftainship to empire, under such leaders as Orchan, Mohammed II, Suleiman the Magnificent, and others, there were many vicissitudes. At times there seemed to be no limit to their power, and Europe stood aghast as the Turkish troops gathered twice under the crumbling walls of Vienna. The valor of the citizens in the one case and the conscientious fidelity of Sobieski in the other proved more than a match for the Asiatics; and they fell back. At other times the great Empire with its heterogeneous elements seemed on the point of crumbling to pieces, but always there was some innate power that secured a rebound, until it was stronger than ever. There was, too, the strange kaleidoscope of European diplomacy. Francis I, of France, led the way, with an alliance with Suleiman against Austria; then one Power and another coquetted with Sultans, bribed viziers, or alternately cajoled and threatened the Porte, until the great strife came between Napoleon and the Czar, and the "Great Elchi," Sir Stratford Canning, inaugurated the reign of British influence.

The story of the present century is too full of varying phases to be even outlined here. It is sufficient to say that notwithstanding the loss of province after province; notwithstanding an administration, probably the most corrupt and worthless in the world; notwithstanding repeated massacres of its best taxpayers; notwithstanding a steady, unwavering, unmitigated oppression, which has ground the very life out of the fairest lands of the Empire, that Empire stands to-day, and we hear less of the approaching dissolution of the "Sick Man" than has been heard for over half a century.

What is the reason for this continuance of a Government which has been generally considered so weak that for over a century its partition has been a familiar theme for European statesmen? The popular answer is, the jealousy of the European Powers which acts as a prop on every side. There is undoubtedly truth in this; but there is another element that enters in as a most important factor, and that is the Turkish population.

There are no reliable statistics of population in Turkey. The latest available estimates give about 11,000,000 for Turkey proper. This is divided among Turks, Kurds, Circassians and other Moslem tribes, Armenians and Greeks. Here again there is no good basis for accurate apportionment. Probably there are about 6,000,000 Turks, 1,000,000 Kurds, 500,000 Circassians, etc., 2,000,000 Armenians, 1,000,000 Greeks, and the remaining 500,000 are Jews, Jacobites, foreigners, etc. Thus the Turkish element is by far the strongest in numbers. It is also so distributed as thoroughly to dominate the whole territory, and it has certain elements of character which have had an important part in the organization and preservation of the Empire.

The Turkish character is often very much misunderstood, partly because the foreigner sees only certain phases of it, partly because it is in truth very self-contradictory. The historian reads chiefly of the terror inspired wherever Turkish troops have gone, and his vision is filled with pictures of burning villages and long lines of exiles or slaves. The average reader of to-day thinks only of the "unspeakable Turk," dwells upon the terrible recital of the scenes at Sassun, Erzrum, Urfa, etc., and comes to the conclusion that the whole race should be blotted out. On the other hand, diplomats tell of an urbane Sultan, suave viziers and courteous administrators. Travelers speak of hospitable sheiks and loyal servants and merchants who have suffered at the hands of shrewder Armenians and Greeks, laud the honesty and reliability of their Turkish correspondents. These latter claim that their personal observation is more to be relied upon than the statements of those who have suffered or those who they think have an interest in painting even the Devil blacker than he deserves.

What is the truth about the Turks? Are they fiends incarnate or are they mild-mannered, kindly men? It is given to no one man to be able to tell all the truth, or hold the balances with perfectly even hand, hence what is said here is offered not as dictum or as judgment, but simply as one man's contribution based upon many experiences and considerable reading. I have had Turkish landlords and Turkish neighbors, have enjoyed Turkish hospitality and traveled under Turkish protection, and it is simple justice to say that I ask no more kindly, courteous treatment than I have had from all; But, I have seen Turks left to starve by their own kin, I have heard from Turkish lips the foulest language that can come from a foul heart; I have felt the weight of Turkish official falsehood, and the sting of Turkish contempt for the infidel, and have seen the effect of Turkish oppression.

It must be recognized that there are many sides to Turkish character. Under ordinary circumstances the Turk of the inland village or town, and often the Turk of the city, manifests many of the nobler elements. He is affectionate in his family, dearly loving his children, and not infrequently his wife. He is fond of flowers, rejoices in beautiful scenery, is kind to animals, hospitable to guests, and for the most part lives on good terms with his neighbors of whatever race or creed. He is loyal to his religion, and his worship is by no means perfunctory. To him the one God is an intensely real Being, whose power is absolute, and to disobey whom will bring swift and sure destruction. That power is not merely general, but personal, even to the minutest detail of life. Hence the unadulterated Turk is an absolute fatalist, who will take no medicine to cure disease, or flinch in the face of the most powerful foes. Hence, also, he is loyal to the Caliph as the civil head of the Moslem Church, and no ruler in the world can boast more faithful subjects than can the Sultan. In his hearing toward the subject races there is evident the haughtiness of a ruling class, a gracious acceptance of their contributions to his welfare in the shape of taxes and general service, and a certain disdainful toleration for the tricks they practice in order to make up in this life for the misery they are to suffer in the life to come. When it comes to his personal welfare the Turk has comparatively little ambition; what was good enough for his fathers is good enough for him; why labor to secure more of comfort than God evidently intended? Thus his great desire is "to make *kef*," enjoy the present to the full, let the morrow take care of itself, and exert himself as little as may be. This is, however, not laziness, for whenever he undertakes anything he is energetic; it is rather a form of fatalism, a sort of combination of the Stoic and the Epicurean.

There are, however, other characteristics. In times of famine and distress he will put forth little or no effort to save his fellows. Suffering, whether of man or beast, he looks upon with calmness, almost with stolidity. He considers woman his slave, and has not the faintest regard for the honor of sex, except so far as it is necessary to preserve from taint his own family. His truthfulness and honesty are purely a matter of natural dignity of character, and have no moral quality. Let there arise the feeling that his supremacy or the supremacy of his religion is in danger, and there are no excesses of deceit, murder, rapine or outrage to which he will not go. The excesses of the past year have been committed chiefly by the Kurds and the rabble such as is found in every nation, but regular soldiers and Turkish citizens have had no inconsiderable share in them. It is part of his creed that no faith be kept with an infidel; and tho under ordinary circumstances the native honesty of the race asserts itself against the creed, let the occasion arise and the creed becomes all-powerful law. Even loyalty to the Sultan depends upon the Sultan's loyalty to the creed, and if once the feeling arise that the Caliph is false to his trust, his deposition becomes most manifest duty, not only of the rabble, but of the best citizen.

Official life seems to have in Turkey, even more than elsewhere, the effect of developing the worst characteristics of Turkish nature. The Turks themselves say that a Turk is a decent man until he becomes an official, and then he becomes a scamp. The Turkish Government is unquestionably the worst in the world. It is absolutely rotten with bribery, and knows nothing of justice. Not that Turkish officials are all thoroughly bad men. Such men as Fuad, Ali, Ahmet Vefyk and Kiamil Pashas would be an honor to any country; and no one can have dealings with the Government without finding numerous individuals who preserve the better qualities of the Turkish character. In general, however, an honest official is unknown, and from the highest officers of the Porte to the most menial servitors in the provinces, the Government is administered in a shamelessly corrupt and outrageously cruel manner.

Much more might be said, but this will suffice to give a conception of both the strength and weakness of the Turkish Empire. Five million Turkish peasants, such as make up the bulk of the nation, are a power by no means to be despised. They have proved their power repeatedly in history, and to-day they are by far the most important element in the section described as Turkey proper. From Constantinople and Smyrna to the Euphrates, they are dominant, not only over Christians, but over other Moslems; and east of the Euphrates,

while fewer in numbers than the Kurds, their native force of character, not less than their possession of the reins of government, makes them the rulers. Stir their national pride and their religious fanaticism, and they evince a force before which Europe's best troops may well hesitate; witness the valor at Plevna. When the whole history of that war is known, it is more than probable that Russian gold rather than Russian arms will be found to have opened the way from the Danube to San Stefano.

What is to be the future of Turkey? Will the Sultan's rule continue, or will his Empire be apportioned among the Powers of Europe? Much will depend upon any agreement among those Powers, but no agreement will be carried out successfully which does not take into consideration the integrity of Turkey proper, both in its topography and in the national character of the ruling class to whom those who know them best feel like applying the words descriptive of the famous Scotch chieftain,

"Ower gude for banning, ower bad for blessing."

THE TURKISH GOVERNMENT.

The Government of Turkey under the supreme rule of the Sultan is composed of the Sublime Porte and the Council of State. Under these there is the administration of the departments in the Central Government and of the provinces throughout the Empire. There is, however, an informal, yet none the less powerful element, known sometimes as the Privy Council, or the Palace Party.

The Sublime Porte, which derives its name from the gate where the early Sultans held their audiences, and which enters the Seraglio grounds near the mosque of St. Sophia, corresponds very closely to the Cabinets of other countries. Its officers are the Grand Vizier, the Sheik-ul-Islam, the Ministers of the Interior, of War, Evkaf, Public Instruction, Public Works, Foreign Affairs, Finance, Marine, Justice and the Civil List, and the President of the Council of State. The Grand Vizier receives his appointment immediately from the Sultan and makes up his own Cabinet, tho with the Sultan's approval. He has no particular portfolio but presides over the general Government, and his word is ordinarily all-powerful in any of the departments. The Sheik-ul-Islam also nominally receives his appointment direct from the Sultan, but in most cases is the choice of the Grand Vizier. He is not, as is so often supposed, the head of the Moslem religion, but is the representative in this Cabinet of the Ulema, the general body of teachers of Moslem law, having no very definite organization in themselves and yet exerting as a mass a very powerful influence over the Empire. The Sheik-ul-Islam has comparatively little influence, except when there is a necessity for the interpretation of Moslem law in the conduct of the Government; then he becomes an important member. The most noted instances of this in late years have been in connection with the deposition of Sultans Abdul Aziz or Murad. In those cases the Sheik-ul-Islam prepared the decree, or fetvah, which declared the Sultan unfit to rule, and authorized his deposition by the Cabinet. The other members of the Sublime Porte conduct their departments in much the same way as in other Governments. Two only require special mention: the Department of Public Instruction is most important, including as it does the Board of Censors, who have the right to pass upon the publication or importation of all literary matter, and can decree the suppression or confiscation of any newspaper or of any book which they think is derogatory to the interests of the Empire. The Department of Evkaf is peculiar to Turkish administration. It has to do with the care of the great amount of property vested in the mosques. Under Turkish law property which in other States would revert to the Government, reverts usually to the nearest mosque, and individuals as an act of piety frequently deed real estate or other property to the mosques, which thus have become immensely wealthy. This property may be purchased on condition of the payment of rent to the mosque or of an annuity to any persons specified in the deed by which the property is handed to the mosque. The income of this department has been somewhat reduced of late years by the seizure of a considerable portion of it by the Government. Under this same department comes also the care of the general expenses for Mohammedan worship, such as the pilgrimages to Mecca, the public reading of the Koran, etc.

The Council of State is composed of a large number of prominent men, most of whom have at one time or another held office in the Cabinet. They are called together only on special occasions of difficulty requiring their consultation. Their President has his seat in the Cabinet.

Closely connected with the Sultan himself is a sort of unofficial Privy Council, composed of the various Palace officials, such as the Introducer of Ambassadors, the Private Secretary, and such members of the Council of State, or perhaps of the Cabinet, as are in particular favor with the Sultan, or upon whose advice and information he relies particularly. Not formally connected with these, and yet at different times exerting considerable influence, are various ecclesiastics, or dervishes, who gather from different parts of the Empire, and who

represent before the Sultan his widely extended Moslem constituency. Usually these are men of great shrewdness, and sometimes they have exerted almost boundless influence over the Sultan. In previous reigns the chief Eunuch of the Palace and also the Queen Mother have exercised great power; but that has not been characteristic of the present reign.

The judicial system of the Turkish Government is complex. During the present century the Napoleon code has been introduced and made the basis of a system of courts very similar to those of European countries. The original Moslem courts, however, presided over by the cadis, have not entirely disappeared, especially in the provinces; and the administration of justice is often a strange combination of the two systems.

For administrative purposes the Empire is divided into vilayets, these again into mutessarifliks and kaimakaliks, and these again into mudirliks. The two highest grades are governed by pashas appointed in Constantinople; the third grade, or kaimakam, receives his appointment ordinarily from Constantinople, but sometimes from the provincial superiors. The mudirs are almost invariably local magistrates. Associated with each one of these officials is a council, or mejliss, including prominent Turks and the heads of the various Christian communities. They have no official authority; tender their advice when it is desired to the Governor, and consult in general in regard to the interests of the communities.

The income of the Government is derived from customs dues; from tithes levied upon all agricultural produce; from the sale of certain articles, as salt, which are Government monopolies, and from imposts on pretty nearly everything, and from the capitation and exemption taxes levied upon the Christian subjects. The tithes are generally farmed out, and this gives occasion for the greatest amount of oppression. There is no regular system of collection, and when the treasury runs low the Government sends out a requisition to the interior provinces. The money is then collected in whatever way is feasible. There is no regularity in the payment of salaries. The Government is notoriously in arrears in regard to the payment of employes, being sometimes months, and even years, behind. The statement that a month's salary is to be paid becomes a matter of comment in the public press and of general congratulation. The result is widespread corruption in all departments. The absence of salaries is made up for by the collection of fees; and every official, from the lowest to the highest, through whose hands any money passes, is sure to keep as much of it as he thinks he can without incurring too severe wrath from his superior.

Over this whole administration presides the Sultan himself. His word is supreme in each department, and he can and frequently does override the decisions of his Ministers. More than almost any of his predecessors in the line of Ottoman Sultans, Abdul Hamid II takes personal cognizance of the most minute details of his Government. The interests not only of his Palace and his capital, but of the most remote provinces, come under his eye. His industry is proverbial, and to his ability all who know him personally bear cordial witness. He is, however, by no means the absolute autocrat that he appears. He realizes very clearly his position between two contradictory and mutually repellant forces, the progress of the West and the conservatism of the East. If he antagonizes the former too much he runs the risk of losing his Empire; if he fails to keep in sympathy with the latter his Caliphate is endangered. His position is one by no means to be envied, and no judgment of him can be just which does not take into account the peculiarities of that position.

NEW YORK CITY.

THE BLOT ON THE CENTURY.

THE RULE OF THE TURK CANNOT BE MENDED—CHARACTER OF THE PEOPLE—WHAT MISRULE AND OPPRESSION HAVE ACCOMPLISHED.

BY FRANCIS E. CLARK, D.D.,

President of the United Society of Christian Endeavor.

The Armenian problem is by no means a new one, tho it has reached its acute stages only within the last three years. Had there been no atrocities in Sivas and Harput, no massacres in Marash and Cesarea, there would still be abundant reason for the indignant remonstrance of the civilized world, and for the interference of the Great Powers in behalf of long-suffering Armenia.

The rule of the Turk is hopelessly and remedilessly bad wherever that rule extends. The mildew and blight of his occupation are found wherever the Star and Crescent wave. Just as truly as in the olden days, destruction and desolation were left in the wake of the victorious "horse tails" of the triumphant Sultans, so now desolation and destruction are left in the retreating wake of the decadent and conquered Sultan.

The history of six hundred years teaches us that it is of little use to talk about mending the reign of the Turk. There is nothing left but to end it. To mend it is out of the question, to end it is the only hope for Moslem and Christian alike who dwell within the Sultan's domains.

We hear less about the tribulations of the Syrians and the Arabs of Palestine and other parts of the Levant

than of the dreadful fate of the Armenians; but their troubles are none the less real, even if they do not so much excite the horror of the civilized world.

Throughout a large section of the fairest part of the earth's surface business enterprise and intellectual progress, to say nothing of religious freedom, have long been dead. In the fair lands which border on the Mediterranean, lands which should be the garden spots of the earth, there is, and has been for many generations, poverty, wretchedness and squalor, which can hardly be credited in lands that are better governed.

Naturally the character of the people has deteriorated, and a hopeless fatalism or cunning mendacity, which seeks to win by deceit what it cannot gain by fairer methods, have become characteristic of the people. In fact, whether we consider the character of the people, the soil on which they live, the houses that cover them, or the institutions by which they are misgoverned, we find that the trail of the Turk is over them all.

The traveler through Palestine cannot but be impressed by these facts; still more he who takes the overland journey across Asia Minor, where the Turk has had more full and undisputed sway.

He will find himself in a land of great natural resources and large possibilities; a land with a fertile soil, and exhaustless mines of precious metals; a land of rushing rivers and bold and rugged mountain scenery. When the Turk is deposed and some decent Government establishes its sway in Asia Minor, we shall read of Cook's Parties and Gaze's Tourists in the magnificent land of the Taurus. The Cilician gates will be open to the traveler, tho for many years they have been practically closed by the inefficient shiftlessness of a Government which taxes the people to death for roads which are never built, and bridges which are never constructed.

Then the mines which, with their hidden treasures, have been sealed to all enterprise, will pour their wealth into the world's coffers. But now the Turk reasons, with characteristic phlegm, that so long as the mines are undisturbed the wealth of the nation is intact, and he does not propose to allow outer barbarians to come in and open up mines and cart off his treasures of gold and silver. This is carrying the stocking-leg theory of finance to its absurdest limits. To be sure the traveler finds one feeble, struggling little railway on the Mediterranean Coast of Turkey, from Mersin to Adana, a distance of about forty miles. It was built by foreign capital, however, and is managed by foreign enterprise, and has been hampered and taxed almost off the face of the earth by the ruling Turk.

There is also a passable wagon road for Turkey for a few miles from Tarsus toward the Cilician gates; but this passable road soon runs into an almost impassable cart track, the cart track degenerates into a camel path, and tho the camel path does not exactly "ruu up a tree," it seems to lose itself when it gets to the most inaccessible portions of the Taurus Mountains, or at least is fit only for the sure-footed "ships of the desert" that continually traverse it with their swaying loads and their tinkling bells. The only bridges in many parts of the country are those built by the Romans eighteen hundred years ago so substantially and so scientifically that the war of the elements and the neglect of the Turk for twenty centuries has not been able to destroy them.

It should be said that this road, which starts from Tarsus, comes to light here and there during the hundreds of miles which lie between the birthplace of St. Paul and the ancient city of Angora, in old Galatia; but it as often gets lost again or is obstructed and rendered impassable by falling trees and descending bowlders, which no one has energy enough to move out of the way. And yet this road is the excuse for wringing tens of thousands of pounds every year out of the poverty-stricken inhabitants. To be sure, the money is not expended upon the road, and every year it is falling into a more utterly impassable condition; but, no matter, it furnishes an excuse for yearly taxes and for more misgovernment.

There are no hotels in our sense of the word, or inns, even, of the humblest character along this highway, which is the only artery between Constantinople and the Mediterranean ports; but there are stone huts called khans, in which men and bullocks and camels and asses may rest their wearied bodies in delightful promiscuity, while all are impartially attacked by other occupants that are not recorded in the census, and are not registered upon the hooks even of a Turkish khan.

For much of the distance along this highway every tree and shrub and root has been plucked up to furnish a little scanty fuel for the shivering inhabitants. The broad stretches of tableland, naturally fertile, are so poorly tilted with the rude implements of the past, that only a scanty population can be maintained, and these at "a poor dying rate," where millions might thrive under a good Government.

The villages in the interior are for the most part built of sun-dried mud, tho sometimes of stone, and are filthy and squalid beyond all description—dead sheep and donkeys and camels lying in the streets. I have myself counted in one street of a little village more than a dozen dead animals, which the inhabitants were too unenterprising to bury or to haul away.

Very naturally, all enterprise and energy are killed out of such a people by hundreds of years of misrule and

oppression. Why should a man strive to get on in the world, when he knows that he will only make himself by his enterprise the special prey of the oppressor? Why should he plant an orchard of superior fruit, when he knows that the tax gatherer will get the best of it? Why should he try to improve his worldly condition in any way, when he knows that unless he can cover up his wealth and simulate poverty, he will but become the target for every corrupt and unscrupulous official?

The land of Turkey has been picked bare; even the pin feathers of enterprise, if we may be excused the expression, have been singed off by a rapacious officialism during many generations.

And now these centuries of atrocious misrule and almost inconceivable corruption are crowned by the murder and the pillage and the wholesale massacres, which have caused the blood of civilization to run cold, outrages that will mark the years of 1895-'96 with such blots as no other years have known for many centuries. Yet the civilized world allows the Great Powers, each disarmed against the Turk by their mutual jealousies, to look on supinely while the butchery in Armenia never ceases. Still the Queen's speech, read at the opening of Parliament in the year 1896, talks gingerly about the Sultan's promises to institute reforms, while very likely, at the very moment when her speech was read, the Sultan's hirelings were murdering Christians, pillaging their property and firing their villages!

What will our grandchildren think of the boasted civilization of the nineteenth century? How will the people of the happier age which is to come, look back with shuddering horror, not only upon the deeds enacted in Turkey, but with scarcely less horror, upon the Christian nations who by reason of their insane jealousy of one another, permitted those atrocities, which they might have prevented.

Alas, that this century should be known not only as the century of invention and discovery, of the railway and the steamship, and the telegraph and the telephone, the century of religious progress and missionary enterprise, the century of the Sunday-school, and the young people's movements, but also the century, stained with the deepest dye of Christian blood of which the great Christian Powers can never wash their hands!

God grant that before the record of the century is closed, before the Armenians are utterly exterminated, and no faithful Christians in Asia Minor are left to rescue, Europe and America may awake to their responsibilities and tardily save themselves from the reproachful scorn of future generations.

AUBURNDALE, MASS.

TURKISH OPPRESSION.

ITS UNIVERSAL, CUMULATIVE AND FAR-REACHING CHARACTER.

BY HERANT MESROB KIRETCHJIAN,
General Secretary of the Armenian Relief Association.

"The oppressive character of the Government of the Turkish Empire with respect to the subject races," is a very clear declaration on the part of the editor of THE INDEPENDENT of the situation in the country known as the Turkish Empire. It is a character that is important; it is an actually existing Government that counts, and the mischievous results of that Government concern the civilized world to-day more in the relation to the "subject races" than the general reformation of that misrule itself. The question is not so complicated as vast; not requiring so much skill in dealing with it as patient study to have a full comprehension of the main factors entering into it as potent influences.

As in a medical examination, so in this, euphony of diction is to be sacrificed to truth; and first, the "Government of the Turkish Empire," as it is to-day and has been for 500 years, is only Mohammedan domination with regard to the non-Mohammedan population in the country. Secondly, the "subject races" are only slave population and prisoners of war; and, thirdly, the essential character of that domination over those races has been a thorough and absolute system of oppression.

In entering upon remarks regarding the character of that oppression, it might be necessary to point to the proofs of the above statements regarding the Government itself and the status of the "subject races." For that part, it is quite sufficient to point to the whole history of the Turkish Government through every step of its settled existence during 500 years. Not very keen insight is necessary, either, but only deliberate study and simple, impartial judgment, to convince any intelligent mind of the justice of the charges.

The character of the oppression of the Turkish Government must be tried by the one test which stands higher than all theory and even logical inferences; by that test which has the stamp of the highest authority and comes with the power of a *prima facie* evidence that compels conviction: "By their fruits, ye shall know them." The timber of the oak is what tells, and we care not so much for the foliage or the acorn. The flower of the rosebush is enough to satisfy us regarding the result of the gardener's work; but from the orchard we expect fruit, and by its fruit we judge of the value of the husbandman's labor and of the wisdom of his management. A Government is not for exhibition. It is not merely to make history. Before the judgment bar of

God and man it is to stand and be judged by the fruit of its influences upon human life; its happiness, its comfort, its development—moral, physical and intellectual. Judged by that standard,

1. The Government of the Turkish Empire, in its relation to the "subject races," is found to be radically and essentially oppressive.

The Turkish Government is based upon the Mohammedan religion, the component elements of which are the Sword and the Koran. While for half a century European diplomats have been deceiving themselves and the civilized world that the Koran could cease to be the law that regulated the movements of the Sword, the events of the past year and a half have proved, what the history of the Turkish Government has long ago demonstrated, that the Sword and Koran are united so that nothing but the death of one or the other can put them asunder. If the Government of the Turkish Empire could be induced to recognize and permit the development of an "Ottoman Empire" after the type of civilized governments, where the equality of all citizens before the law is the basic principle, oppression in that Government might be treated as a disease; but as the Turkish Empire has always been, and is to-day a "Mohammedan Empire," oppression of the Christian and the "infidel" in it is a constitutional quality.

For those who have at heart, not only the fate of the Christian races in Turkey but also the interests of civilization and Christendom at large, this must stand as the most important element in the case, namely, that the Government of the Turkish Empire, when true to itself, and standing upon the ground of its highest efficiency, is by nature destructive of those forces which make for righteousness in this world, and are the foundation of that which is counted by the Aryan races as the highest civilization. All the other characteristics are the outcome of this one essential fact, and will be influenced by the remedy brought to bear upon this root of the evil itself.

2. Turkish oppression is universal. It oppresses the "subject races" in all places and in all their relations. The unalterable disabilities deny them justice in the courts, assuring immunity to the robber and the highwayman and the swindler, if he is only a Mohammedan. The prosperity of the Christian races, merchant and artisan, dependent upon justice and protection, is thus reduced to a deplorable minimum. Poverty is the highway open before every Christian community; but as taxation, unremitting, unlimited, and merciless, is also the law of the land, the instinct of self-preservation drives them on to labor incessantly in order to remedy the evil as far as possible. In spite of a fertile soil and abundant natural resources, therefore, the "subject races" of the Turkish Empire are under the heel of a grinding oppression. After centuries of honest, toilsome life, in sight of the golden dawn of the world's greatest century, and with the thunder of the chariot wheels of modern progress in their ears, the Christian "subjects" of the Sultan are there to-day without railroads or even highways, without any "improvements," ancient or modern, in science or art, agriculture or sanitation, with no police and no fire alarms, no water works, and no house-lighting or street-lighting system; and as the shadows of evening descend the entire land from Ararat to the Adriatic sinks into fitful slumber, under the black wings of a night of terror and insecurity that best enables weary souls to comprehend the felicity of a hereafter when "there shall be no night there."

The universality of the oppression is also assured by the fact that the Mohammedan of all conditions, however ignorant or dull in other respects, is remarkably well versed in this one doctrine, that he is lord and master while the Christian is the slave, who is to be reminded of his subordinate condition with every opportunity. An intelligent residence of any length of time in Turkey would convince one of this almost astounding fact. The Governor and the Pasha, as true Moslems, have never had scruples in denying justice to the Christian, in receiving bribes from defendant and plaintiff alike, in extending their protection to the murderers of men and the ravishers of women; but the barbarous Kurds on the mountains, as well as the beggar women in the streets of Constantinople, are just as conscious of their privilege in this direction as the watchful guardians of Turkish law in high places. On the hills of the Golden Horn, above Balat, on a sunny afternoon, a Protestant minister was out walking with a little girl and her brother. The girl was dressed after the fashion of Europeans, and to guard her eyes from the bright sunlight a green veil covered her face. There were Turkish villages around, and a group of Turkish women were passing by. Suddenly one of them sprang toward the little girl and snatched the veil from her head, and tore it into shreds with ominous mutterings and imprecations. The veil was green, the sacred color of the Mohammedan religion, to be worn only by the highest clergy. How could the child of the accursed "Ghaour" dare to go about under its shadow! Years afterward, far away on the jagged heights of Montenegro, a bridal party of Christians was attacked, as reported by the British Consul, by a band of Turkish ruffians. They cut the bride into pieces, half killed the bridegroom, raised a funeral pyre, and burned the dead and dying under

the rays of the settingsun. The bride had worn a green velvet jacket. Away on the mountains of Armenia the Kurdish Chief Genje, upon the recovery of his son from a fatal malady, went out to seek a thank offering to the God of Heaven, and the sacrifice he decided upon was the lives of seven Christian priests. Up and down through the length and breadth of the Turkish Empire, at the hands of millions of Mohammedans, universal oppression in every conceivable shape has been the law for the "subject races" of the Turkish Empire.

3. The oppression of the Turk is cumulative. Poverty and ignorance bring degradation, and degradation hardens human nature; cruelty becomes an instrument, and lust is there as the impelling power. Slowly, steadily, from villages to the city, from the cities to the capital of the Empire, the great tidal waves of cruel oppression have brought devastation through the centuries, and once and again the return current has dashed itself against the highlands of Armenia, as well as the habitations of other Christian races, and opened before the eyes of Christendom ghastly pictures of blood and destruction, that to the minds of the uninitiated have appeared as accidental developments. The forces of this evil are there always, and are constantly accumulating their momentum. It is a farce to speak of inability to control fanaticism on the part of the Government or the Sultans of Turkey. It were just as reasonable to speak of the helplessness of the man to avert disaster, who loosens a mighty boulder from the mountain heights above his village, or finds the entertainment of a summer day by carving a channel in the dam above the city. Sure enough, the ignorance of the Mohammedan disqualifies him from understanding the science of the correlation of forces in the kingdom of the Devil; but of their nature he is not ignorant, and glories in his liberty to set them moving in the midst of the Christian populations of the Empire.

4. And, hence, the greatest evil of Turkish oppression is its far-reaching character. We must admit that there are degrees of sin and evil; that there is a sin against the Spirit which far outweighs many transgressions. The oppression of the Mohammedan Government by its universal, cumulative weight has crushed and is now crushing out those spiritual qualities which make the fiber of true human souls. No one who believes in the soul of man and its undying worth, could fail to be appalled at the sight of the havoc that has been wrought upon the manhood of the peoples inhabiting Turkey in consequence of Mohammedan oppression. Degeneration and degradation lose their significance here. It is spiritual contagion; it is intellectual rotteness. From early childhood, thousands of the Christian subjects of the Turkish Government, directly or indirectly in its employ, are led to seek promotion by qualifying to serve men whose business is theft and corruption. A pasha or governor in the interior seeks an accountant or a treasurer, not to render accurate accounts to the Minister of Finance, but to devise ways and means by which both the imperial treasury and the population of the district can be robbed in a manner that will be the least open to detection and the most profitable for the private treasury of the Pasha or the Governor himself. Thousands of the Christian youths of the land, naturally the most intelligent and capable among them, have been for centuries trained in a school of corruption and villany, to oppress their own countrymen, as the servile tools of the corrupt officials of the Government. The most approved methods of fraud and bribery, of smuggling and wholesale deceit have, therefore, been at a high premium in the land known as the Turkish Empire, from the morning that the Crescent waved over the walls of the city of Constantinople. A lie is disreputable if it fails to deceive. It has the double reward of both remuneration and promotion to higher service if it prevails. How blessed the Christian under-secretaries of the Turkish Foreign Office, when they return with the trophies of the intellectual scalps of the astute diplomats whom Europe sends to Constantinople to fish for facts in the awful maelstrom of falsehoods of Turkish diplomacy. It is a matter of surprise, indeed, that there are men in high places of the Christian West who have fallen into the habit of measuring the hideous injustice and oppression of all the Christian races in Turkey, only in a balance where houses, farms and bodies of men and women can be weighed. We have been asked: "Oh! the condition of the Christians in Turkey is surely not intolerable, except for these occasional massacres, which European diplomacy ought to prevent?" and the answer is: "No, the disasters of fire and sword are nothing compared to the frightful havoc of the souls of men that has been brought with an iron hand and a persistent, unrelenting compulsion upon the Christian races in Turkey." Turkish Government, which is mainly nothing but a colossal avalanche of corruption and sensuality overwhelming the peoples of Turkey, cannot be justly qualified by any definition that falls short of signifying an absolutely unmitigated curse. I am reminded here of the sterling words of the golden-tongued prophet, the noble Gladstone, who stands towering above British mediocrity in these dark days of ours: "This is strong language, gentlemen, but language must be strong where the facts are strong." We are told that the condition of the Christians in Turkey might be worse; they might have been

exterminated. It surely is in order to ask here, Where is the justice of it, when there is help for it? What right has Europe to attend to the balance of power that is kept at the right level by piling high in the pan of the scale, souls of men, both of Turk and Christian, laid low with the contagion of corruption and the rottenness of all iniquity combined, in order that they may serve as dead-weights? And the iniquity of this condition and the awful responsibility at the door of those who are responsible for it, is enhanced by the fact, that the Christian "subject races" under the Government of the Turkish Empire, have been striving and struggling through all these years of subjection, for a higher manhood, nourished by the abundance of good works, and especially at the touch of Western civilization, have been aspiring for their highest possibilities, as individual men and as nations.

This qualification of the oppression of the Turkish Government is especially justifiable and unavoidable because,

4. An essential factor in the character of the oppression of the Turkish Government is its hopelessness. Some one wrote upon a prison wall the gamut of national degeneration. It went down from wealth and pride to war and poverty, and then started on a return tide of industry and prosperity back over the same path. If there is any correctness in this itinerary, it must have counted upon rapid transit not to give time for pride and poverty to leave an impression upon the soul of the nation. The universal, accumulative and all-pervading flood of Turkish oppression has torn up and borne down with it every single anchorage and mooring of virtue and manhood for the ship of State, so that no returning tide is ever possible for it. Action and reaction, with increasing rapidity even through the past fifty years, have brought disastrous loss in all directions; so that Turkey has to-day less money, less manhood, less wisdom, less patriotism and less confidence in itself. Only one power rises in the midst of universal degeneration, and that is the rampant spirit of desperate and malignant oppression.

In the midst of the colossal calamity of tens of thousands of innocent people murdered in cold blood, villages and cities laid in ashes, and hundreds and thousands of men, women and children on the verge of starvation and death from exposure to the cold blasts of a highland winter, civilized nations of the world stand appalled and appear to consider the difficulty of the situation as insurmountable. But it is not so. First, there is the hope, if hope it may be called, in the principle that evil destroys itself, while the good rises strong with the power of self-propagation with every morning's sun.

The Turk is destroying himself. His government of oppression is as great a curse to himself as to the Christian; and Europe, in permitting and well-nigh supporting that oppression, has been as great a criminal against the Turk as against the Christian. What is wanted, therefore, for the Christian "subject races" in Turkey, languishing under the cruel yoke of this murderous oppression, is *protection*. If the Christian Governments of Europe are unwilling as yet to separate the Sword and the Koran, they are surely in honor bound to extend the protection they so easily can extend to the Christian population in the Turkish Empire, and practically isolate the Mohammedan with his Sword and his Koran. That is the efficient remedy of the situation and one which, in the name of justice and humanity, honor and civilization, all believers in human rights can demand at the hands of those who have the power to apply it. Pure air and good soil are the best disinfectants. Before the swelling tide of Christian civilization, with its bracing atmosphere of justice and liberty, and the healthful soil of industry and continued well doing, the Mohammedan oppression will be driven away as the floating clouds and pestilential miasma are blown away before the breath of the mighty North wind, and nature blossoms into full life in the warm light of Heaven.

NEW YORK CITY.

THE ARMENIANS—WHO ARE THEY?

THEIR RELIGION, OCCUPATION, HABITS OF LIFE, INTELLIGENCE, STRENGTH AND WEAKNESS.

BY JAMES D. BARTON, D.D.,
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According to Armenian histories, the first chief of the Armenians was Haik, the son of Togarmah, the son of Gomer, the son of Japheth, the son of Noah. It is an interesting fact that the Armenians to this day call themselves Haik, their language "Haiairen," and their country "Haiaidan." "Armenia" and "Armenian" are words which cannot be spelled with Armenian characters or easily pronounced by that people. That name was given them and their country by outside nations because of the prowess of one of their kings, Aram, the seventh from Haik.

Probably this people is composed of the resultant of strong Aryan tribes overrunning and conquering the country now occupied by the Armenians, and which was then possessed by primitive Turanian populations. Subject to the vicissitudes of conquest and invasion the borders of Armenia have fluctuated. Lake Van has always been within the kingdom, and the capital has usually remained during their highest prosperity at the

city of Van. They have had a long line of kings of valor and renown. They were an independent nation but with varying degrees of power until A.D. 1375, when they became completely a subject people. Since that time their country has been under the Governments of Russia, Persia and Turkey, far the larger portion being in Turkey. During the years of their greatest prosperity, from 600 B.C. to about 400 A.D., this nation played a prominent part in the wars of the Assyrians, Medes, Persians, Greeks and Romans.

There are, perhaps, from two and a half to three millions of Armenians in Turkey, Russia and Persia. In the absence of accurate records we must be content with a mere estimate, based upon observations and inadequate Government returns. In no extended district do they comprise a majority of the inhabitants. They are everywhere mingled with and surrounded by Kurds and Turks. The Armenians are forbidden to carry or possess arms under severe penalties, while the other races are armed, many of them, by the Government.

Armenian histories relate that, soon after the resurrection of Christ, Abgar, the King of Armenia, with his court, accepted Christianity. This was short lived, however; but in the third century, A.D., under the leadership of Gregory the Illuminator, the Armenian people, as a nation, became Christian. This was the first nation to adopt Christianity as a national religion. The Church was called "Gregorian" by those outside, but "Loosavochagan" by the Armenians, the word meaning "Illuminator," the name given to Gregory. The Gregorians and Greeks worked in harmony in the great councils of the Church until 451. At the fourth Ecumenical Council, which met at Chalcedon that year, the Gregorian Church separated from the Greek upon the so called Monophysite doctrine, the former accepting and the latter rejecting it. Since then the Gregorian Church has been distinctly and exclusively an Armenian national Church.

The organization and control of the Church is essentially Episcopal. The spiritual head is a Catholicos; but in addition to him there is a Patriarch, whose office bears largely upon the political side of the national life as related to the Ottoman Government. There are three of the former residing in the order of their importance at Echmiadzin, in Russia, Aghtamar, on an island in Lake Van, and at Sis in Cilicia, each with his own diocese. There are two of the latter residing at Constantinople and Jerusalem. There are nine grades of Armenian clergy.

The Bible was translated into their language in the middle of the fifth century. Owing to a change in the spoken tongue the Bible became a dead book to the people, altho it was constantly read at their church services. As the priests scarcely ever understood the Scripture which they read, Christian doctrines were kept alive by oral teachings; but the restraint upon life which pure Christianity exercises was largely removed. They blindly accept the Bible as the Word of God. They have many large, fine churches, some of which are several hundred years old.

This nation has suffered great persecutions for its faith during the last eleven centuries, but with wonderful patience and endurance has clung to the old beliefs and forms of worship. Mission work was begun among them for the purpose of introducing into the Church the Bible in the spoken language of the people, in order that its teachings might reform the Church and the nation.

The Armenian nature is essentially religious. Born into the Church, its customs, traditions and teachings have large influence over the life. Altho much of their teachings and many of their customs are based upon mere traditions and are not in accord with the enlightened, educated Christianity of the West, nevertheless the fact that during the last few months thousands among them have deliberately chosen death, with terrible torture, to life and Islam, shows that among them there exists much essential Christian faith. It must not be overlooked that the old Church has been greatly enlightened and elevated by the mission schools and colleges planted in their country, and the evangelistic work carried on among them. They, too, in imitation of the evangelical branch of their nation, have organized schools, accepted the Bible in the spoken language, and introduced into their church worship many of the methods of Christian instruction used by the Christian Church all over the world.

The Armenians' greatest enemy outside of Islam is their incompatibility of character. They cannot agree among themselves. "*Hvik noch miapan*" ("Armenians cannot agree") is one of their many proverbs. This is their national weakness. Owing to this fact, which led to internal jealousies and bickerings and strife, during the period of their most successful national life, they were weakened, then disrupted, and finally completely subjugated. This characteristic has constantly appeared in the management of their ecclesiastical affairs; and the Turks in order to control them have made great use of this weakness, playing one party off against another. The source of this national weakness lies in their jealousy of imagined or actual rivals. Suspicious of each other and jealous of competition, the race has been broken up into factions which has rendered impossible anything like a national growth or unity, and has made it easy for the ruling Turk to keep them in complete subjection. Many times the Armenians themselves have been the

most effective instrument in the hands of their diplomatic rulers in checking national progress.

Owing to this fact, if for no other reason, a plan for a general revolution upon the part of the Armenians could lead only to exposure and failure. The most intelligent have from the first fully understood this, and have deprecated any agitation which must necessarily end in disaster. The advocates of revolution have almost invariably been men of narrow views and no leadership in the nation at large, who have, outside of Turkey, organized rival societies to collect money from credulous Armenians to the credit of their own personal bank account and for the injury of their protesting people in Turkey. This same characteristic would make it impossible to day for the Armenians to be self-governing.

The Armenians are the most intelligent of all the peoples of Eastern Turkey. In Western Turkey their only rivals are the Greeks. They far outclass their Mohammedan rulers in the desire for general and liberal education and in their ability to attain to genuine scholarship. During the last twenty years few institutions of higher education in the United States and in England have failed to have Armenians among their pupils, and the rank which they have usually taken is most creditable to the race.

The popularity of Euphrates College, in Harpût, and of Central Turkey College, at Aintah, whose students are almost exclusively Armenians, as well as Anatolia College, at Marsovan, and Robert College, at Constantinople, which have many Armenians among their students, taken together with the fact that large sums are paid each year by the people for the education of their sons and daughters, all proves that in addition to the ability to advance mentally there is a strong desire upon the part of the Armenians for general enlightenment. Bilingual from childhood, and many of them trilingual, they learn languages easily. Their general tendency is to prefer metaphysical studies, being inclined rather to the speculative in their manner of thought. They have taken readily to the idea of female education, and the three colleges for girls in Turkey are among her most popular evangelic institutions. These are largely patronized by the Armenians. This nation has produced many well-known scholars, which fact, taken together with the general high standard of scholarship among her students, and the eager desire prevalent among the people for a liberal education, shows that the race intellectually compares favorably with the most favored nations of the world.

The Armenians are the farmers, artisans, tradesmen and bankers of Eastern Turkey. They have strong commercial instincts and mature ability, and, being industrious withal, have made much progress in all these lines. In spite of the heavy restrictions placed upon them by the Turkish Government, in the form of general regulations and excessive taxes, in some parts of Turkey the leading business operations are largely in their hands. In some sections of the vilayets of Harpût and Diarhekir, twenty-five years ago, the land was owned almost entirely by Moslems, but rented and farmed by the Armenians. At that time the Armenians were not permitted to possess, to any extent, the soil. Lack of industry upon the part of the Mohammedans and the acquirement of property upon the part of the Armenians, largely by emigration to the United States, have led the Turks to sell their ancient estates to Armenians, who are supplied with funds from their friends who are working in this country. The careful management of the property thus acquired led to the advancement of the proprietor farmer, while the one from whom the land was purchased was left without an income.

While the Turks in many of the principal cities where Armenians dwell, own most of the shops, the renters are largely Armenians. An intelligent Turkish Governor once told the writer that if the Armenians should suddenly emigrate or be expelled from Eastern Turkey, the Moslem would necessarily follow soon, as there was not enough commercial enterprise and ability coupled with industry in the Turkish population to meet the absolute needs of the people.

The Armenian, while industrious and naturally inclined to follow in the footsteps of his father, takes very readily to a new trade. When emigrating to foreign countries he easily adapts himself to his new surroundings and does creditable service in almost any line of work. This adaptability, together with a tendency to hold on to a line once begun, has given a stable character to the nation.

The Armenian is domestic in his habits and aspirations and not military. In the early history of the race we do not find much written of their conquests. They did not go outside of their borders, as a general thing, to conquer their neighbors. While not lacking in physical courage and prowess in war when called to defend their country against invasion, they did not seek to conquer. Sometimes in driving back an aggressive foe they carried the war into his territory and levied upon it for injuries received; yet it never seems to have been their ambition to be a great nation ruling over conquered races. Their chief ambition appears to have been to possess in quiet their beloved fatherland, "*harenik*," where they might worship God according to the demands of their own national Church. To-day they have no desire of conquest or ambition to rule. Their greatest

wish is to be permitted to enjoy without fear the blessing of their simple domestic life, together with the privileges of worship and education and the opportunity to possess in peace the fruits of their frugal industry. The Armenian loves his children and is most closely attached to his home. When he emigrates it is only for the purpose of trade and gain. His heart's affection centers in the old rudo homo to which he, if unproved, will return to rejoin his loved ones. In all his native land the city or village of his birth is the dearest spot on earth.

The Armenians are most simple and frugal in their manner of life. Uncouplaining and generally cheerful, they continue their occupations, following in the footsteps of their fathers without desire for change. The son of the carpenter is a carpenter content with the adz and saw, and the shoemaker sticks to his last without a thought of being anything else so long as that trade serves him. The home life is patriarchal, the father ruling the household, and the sons bringing their wives to the paternal roof. In the event of the death of the father the oldest son takes his place at the head of the family. The aged are held in high esteem, and their counsel sought and honored. The women occupy inferior positions, the nation copying many customs in regard to them from the Turks among whom they live. They are not an immoral race, but are inclined to drink wine which is a cheap product of their country.

Thus we have a race old in national history when Alexander invaded the East; and with its star of Empire turning toward decline when the Caesars were at the height of their power; a nation not mingling in marriage with men and women of another faith and blood now as pure in its descent from the undiscovered ancestors of nearly three decades of centuries ago as the Hebrews stand unmixed with Gentile blood; with a language, a literature, a national Church, distinctively its own, and yet a nation without a country, without a government, without a protector or a friend in all God's world. This is not because it has sinned, but because it has been terribly sinned against; not because of its intellectual or moral or physical weakness, but because it has little to offer in return for the service, which the common brotherhood of man among nations should prompt the Christian nations of the world to render.

BOSTON, MASS.

THE GREEK SUBJECTS OF THE SULTAN.

THEIR NUMBERS, LIFE, CONDITION, AND REGARD FOR EDUCATION—LACK OF UNION AMONG SUBJECT RACES.

BY EDWIN A. GROSVENOR,

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The term Greek is employed in the Ottoman Empire with two distinct meanings. As commonly used it indicates merely a communicant of the Greek or Orthodox Eastern Church, and distinguishes him from a Catholic or Protestant or Mussulman. Thus it applies to Serbians, Rumanians or the temporarily schismatic Bulgarians as well as to persons of Greek nationality. In a more accurate and restricted sense it designates only Greeks by blood, who according to their political relations may be considered in two classes. Members of the first class are by birth or naturalization citizens of free Greece, tho residing in Turkey. They apply to themselves the grand old name of Hellenes. Members of the second class are subjects of the Sultan, and are commonly called Romaioi, tho sometimes laying claim to the more classic appellation of their free kinsmen. It is exclusively of the second class that this article treats.

In the Ottoman Empire any estimate of numbers has generally only the value of conjecture. There are doubtless 2,000,000 Greeks scattered through European, Asiatic and African Turkey. They themselves claim a million more. Wherever there is business to be done and a fortune to be acquired, there the Greek may be found. Still, as in ancient times, he loves best nearness to the sea. There his adventurous maritime and commercial activity has fullest scope. A fringe of Greek population lines every shore of the Empire, densest along the entire western coast of the Ægean. Wherever the stranger quits his steamer, as he follows the vast periphery of Asia Minor from the Colchis of Jason and the Trapesus of Xenophon to the Gulf of Issus and the harbor of Alexandretta, he will be rowed to shore by a Greek boatman, will eat and sleep in a Greek *locanda*, will present his bill of exchange to a Greek banker, and will find in every department of interest and activity the omnipresent, restless Greek. At Smyrna, "the Pearl of the Orient," there are 125,000, and twice as many at Constantinople.

The storied islands of the Ægean are so profoundly Hellenic in classic and medieval associations that it requires a wrench of imagination to realize that nearly every one save the Cyclades belongs to the Sultan. There the population is strikingly pure and unmixed. Sometimes no foreign residents are to be seen, except a Turkish Governor, a custom house official or two, and half a score of zaptiehs and soldiers. Where Greek influence dominates, a reliable census is often taken. At Samos, whose tiny capital, Vathy, was the first city in the East to introduce the electric light, in 1894 there were 48,666 inhabitants, of whom only forty-nine were foreigners,

South of Khelldoni Bonroun, the ancient Sacrum Promontorium of Lycia, is the tiny archipelago of the Peute Nesoi, the Five Islands, which a foreign foot has rarely touched, and where dialect, habits and ideas have been little modified in two thousand years. In such places the Greek is best studied and understood. It is marvelous how there the centuries before the Christian era seem repeated in this nineteenth century. The inhabitants of Plymouth and Salem in Massachusetts differ many fold more from the Pilgrim and the Puritan in facial expression, thought and character than do these Greeks, subjects of the Ottoman Government, from the classic race of which we read in our text-books. I have seen physical types at Pentec Nesoï and Samos similar in artistic appearance and equal in statuesque perfection to anything which ancient sculpture has handed down. Here, too, may be found every virtue and every frailty which marked their remote progenitors.

In the financial, social and diplomatic life of the Empire the Greeks, despite their inferior rank as rayahs, or subjects, exercise wide influence and have attained distinction. In the heart of Stambûl they monopolize whole streets of the grand bazar. More than all other native bankers they control the markets and hold the purse-strings. The chief physician of the Sultan, Dr. Spiridon Mavroyeni Pasha, is a Greek. So, too, are many leading instructors in the Imperial College of Galata Seraf; also in the Military School of Medicine, where, in a faculty of nearly forty learned men, Dr. Alexandros Zerros Pasha is the professor of highest rank. The Ottoman Ambassador at London is the Greek Kostakis Antopoulos Pasha, and at Washington the Greek Mavroyeni Bey. Three of the nine members of the Ottoman Senate, a distinguished body with purely honorary duties, are Greeks. The nation is still more honored by its illustrious philanthropists, the Zappas, the Zarnphis, the Zographos, the Stoyanovitch, whose hearts and purses are always open to every worthy cause.

The one characteristic, common to the dweller on the mainland and the island, distinguishing all, regardless of wealth and standing, is a strong, almost superstitious, universal reverence for education. I have seen Greeks with blue eyes and red hair, with a Roman nose, or a nose unquestionably pug, and some who were neither vivacious nor energetic; but I never saw one yet who did not cherish a profound veneration for what he considered learning. Even their piety, in their peculiar form of devotion to ceremonial and dogma, is not so accentuated as their reverence for education. So, in the advance of education over the Empire, they have led the van by their parish and higher schools and by their syllogoi, or literary institutions. This impulse dates from the latter half of the eighteenth century, the most marked during the last fifty years.

In his own eyes and to a certain degree in those of the Ottoman, the Greek occupies a peculiar political position different from that of the other non-Moslem subjects of the Porte. Not that he enjoys greater privileges or a closer approach to equality with his master. One of the incurable evils, inherent in the very nature of Islam, is that there cannot be a real equality of rights and obligations between the Mussulman and the non-Mussulman subjects of a Mussulman ruler, whether he be emir or shah or sultan or caliph. The political principals and procedure of a Mussulman State, if consistent, must be based upon the Cheri, or sacred law of the Koran. According to that law, between the status of the believer, on whom the true light has shined, and of the non-believer, the *glaour*, the infidel, still in the darkness of error, an impassable political gulf is fixed. To seek to cross it is to attempt not only the impossible, but the illogical and absurd. When Mustapha III, Selim III and Mahmoud II the Great, blown on by an Occidental breath, sought to introduce "reforms"; when Sultan Abd-ul Mejid endeavored, by the *Hati Cherif* of Gul Khanek, in 1839, and by the *Hati Humayoun* of 1856 to put all his subjects on a common footing; when Abd ul Hamid II, his son, the present sovereign, undertook, by the constitution of 1877, to blend them all in one organic whole under the common name of Ottomans, each monarch was attempting to fuse fire and water. For the Greek, the Armenian, the Jew, the fire-worshipper, there is, if the Mussulman State be not false to the very law of its being, nothing possible or to be hoped but equal, abject inferiority.

The peculiar position of the Greeks is an affair of historic sentiment rather than of practical moment. It was their Byzantine or Greek Empire which the Ottomans had finally overthrown after the successive assaults of over one hundred years. It was their own world-renowned metropolis, Constantinople, which Mohammed II the Conqueror made his capital in 1453, and which to the present day has been the center and heart of the Ottoman power. Once before in the past, from 1204 to 1261, that capital had been held by still more barbarous and intolerant foreigners; yet after fifty-seven years of dispossession the Greek Empire was restored to its own. The four centuries and a half since the last Byzantine emperor was stricken down by the Janizaries of Mohammed II is, indeed, a looser period. Nevertheless, it does not seem interminable to a race with whom authentic history is reckoned as beginning almost three thousand years ago. Every Greek, as he treads the tortuous streets along the Golden Horn and the Bosphorus, regards his people as the successor, as well as the predecessor, of the Ottomans in the ownership of Constantinople. In that strange obliviousness to the flight of time, characteristic of the Greek, the distant past seems the borderland of to-day, and Alexander, Justinian and the Basils are almost contemporaries of each other and of himself. Constantine XIII is a nearer and more definite personality to him than Washington is to us. So the period occupied by the Turks in Europe appears an interregnum between two legitimate reigns, and both of those reigns are his.

After the fall of Constantinople in 1453 the Greek nation and Church were alike without a representative. The Emperor had been slain. The Patriarch Athanasios II had disappeared, and his fate is still a mystery. All the inhabitants, who had survived the siege and had escaped

captivity, sought to flee from the city. Save as his exultant soldiers crowded the thoroughfares, Mohammed looked forth on a deserted town. That he might bring back the fugitives and allay the terrors of the vanquished, he published a firman wherein he promised the Greeks the free exercise of their religion and the undisturbed enjoyment of such property as they still retained. He ordered the few surviving bishops to proceed to the election of a new patriarch in accordance with their time-honored custom. Never was a Christian prelate chosen to high ecclesiastical station in a more fearful time or summoned to more arduous or more dangerous duties. The united voice of the trembling bishops designated George the Scholarios as their head. The Sultan ordered that the same ceremonial of investiture be observed as under the emperors. He entertained the new Patriarch at a formal banquet, bestowed upon him a jeweled scepter, promised him his constant protection, and on his departure attended him to the outer door. Clad in a robe of honor, seated upon a war horse, accompanied by all the Ottoman grandees, the Scholarios, now Patriarch Gennadios II, traversed the city in state to the new patriarchate. He bore with him the written promise of the Sultan (1) that no person should in any wise interfere with the ecclesiastical rule of the Patriarch, (2) that the Patriarch and all the bishops should be exempt from tribute, (3) that the churches, not already converted into mosques, should be retained by the Christians in peace and safety, (4) that weddings, funerals and all other Christian rites should be solemnized freely and without interference, (5) that the Christians should observe Easter and all the other religious festivals with perfect freedom and the utmost pomp. These promises, sometimes evaded, sometimes enlarged, have been as well kept from that day to this as such stipulations usually are, when made by a stronger to a weaker and when the weaker has no means of compelling their enforcement.

This official recognition of a non-Moslem authority as in a certain degree chief of a nation and intermediary with the Sultan, has been of incalculable importance in determining the relations of the native Christians with the Ottoman Government. Based upon religious or ecclesiastical grounds, it gradually extended to and included various civil affairs. It was but logical that what had been granted the Greeks should likewise be vouchsafed to their other Christian and Jewish subjects by the Sultans. So, fifteen years later, Mohammed II summoned the Armenian Bishop, Hovagbim, from Brusa, and appointed him Patriarch of the Armenians. In time the same system was applied to other communities, as the Roman Catholics, the Jews and the native Protestants. The *vekil*, or representative of the latter, was first recognized in 1850. Thus each subject was bound closer to his national and ecclesiastical head and to the members of his own communion. One result, which the large-minded conqueror never intended and would have deplored, was inevitable. This system contributed enormously to maintain that spirit of nationality, which the Ottomans desired to extirpate, and to rally in union around each national church its despised and downtrodden children. It is almost impossible for the Western Protestants to appreciate all the significance which the Eastern communicant finds in his national Church. The Greek Byzantios sums it up for his co-religionists: "In consequence [of the Sultan's course with the Gennadios] what the ark of the covenant was to the Hebrews, that our ecclesiastical organization has been to us."

Could the laborious Constitution, probably drafted by Midhat Pasha and proclaimed by Sultan Abd ul Hamid II in 1876, have been carried into effect, it would have revolutionized this entire system. That State paper was, however, absolutely impracticable and impossible of observance and enforcement. It commended itself neither to Mussulman nor Christian, was not long after ignored by the Sultan, and was productive of small results save in the raising of vexatious questions between the Government and the Greeks. The latter believed that their former scanty privileges were at stake and, for a time, the whole community was in a frenzy of excitement. Their determined and resolute attitude was met in a conciliatory way by the Sultan, and the questions at issue were allowed to disappear.

During the last centuries the Greek Patriarch—having become the foremost civil and religious dignity in his communion and being no longer overshadowed as in Byzantine days by an Orthodox Christian Emperor—has gradually discarded the primitive pastoral robes indicative of his early office and assumed such as more nearly resemble the attire of a Byzantine sovereign. The broad-brimmed shepherd's hat has given way to the tiara. The flowing garments and cloak have become less ample, contracting in the direction of imperial suaves and state. The flat-headed staff has been replaced by a crook, marvelously resembling a scepter. Nor is the double-headed eagle with all its proud significance forgotten. It is wrought in the velvet of each patriarchal throne and carved on the marble of each patriarchal sarcophagus.

Among the various subject races of the Empire there is no feeling of union and but little love or sympathy. They may agree in detestation of a corrupt and Asiatic Government, but would never dream of seeking to alleviate each other's condition or of coalescing to bring about their oppressor's overthrow. Each distrusts all the rest, and each prefers the Ottoman for a ruler as long as it cannot itself hold the reins.

So, while all are suffering from injustice and extortion, each is indifferent to every other and sensitive for itself. So has it ever been all through their melancholy history. The Greek revolution of 1830-'27 found hardly a sympathizer among the Armenians, Bulgarians or Jews. During the Bulgarian horrors of 1876 the Jews, Armenians and Greeks were on the side of the Turk. To day the atrocities in Asia Minor awaken small interest and create almost no excitement among the Jews, the Greeks or the Bulgarians. The Greeks, altho the most prosperous, richest and most enlightened of the subjects of the Ottomans, have escaped

unharmful in the midst of the terror. Hardly one of their shops has been pillaged and hardly one of their people molested. So lurid tales of slaughter are little heeded, are minimized or altogether disbelieved. But the listener is not indifferent or apathetic. After each commotion in the direction of Mount Ararat, he dreads that he will hear the measured tramp of an advancing Russian army. Despite the kinship of a common creed the Greek detests the Russian as the Arab abhors the Turk. The tie of religious faith are weaker than the antipathies of race and the rivalries of ambition. The Russian is a Slav, and hence an abomination to the Greek. Sophia, niece and heiress of the last Byzantine emperor, bore as her dowry to her Muscovite bridegroom in 1472 the Byzantine arms and her claim to the Byzantine crown. The Greek visionary is ever haunted by the dread of a Russian czar enthroned upon the Bosphorus.

AMHERST, MASS

THE NESTORIANS, CHALDEANS AND JACOBITES.

BY BENJAMIN LABAREE, D. D.,

Formerly Missionary in Urumia, Persia.

The annals of the Church of Syria are among the brightest of the early Christian Church. It was the parent Church in the Gentile world. Antioch was its early home, and the missionary spirit which was kindled in it there by the Holy Ghost, when it separated Paul and Barnabas as the first Christian missionaries to the heathen, seems to have been a distinguished feature in its career for generations long succeeding. Wonderful successes attended its efforts to extend the Christian faith. It spread rapidly and widely through Mesopotamia, Assyria, Persia, and the remote East. No matter how fierce the persecutions which assailed it nor how sharp the theological controversies which rent it asunder, it seldom relaxed its missionary activity. We may have our suspicions as to the soundness of the conversions effected at times but secular and Church historians unite in testifying to the tireless energy and the self-sacrificing devotion with which these Syrian missionaries pushed forward the dominion of the faith.

After the Nestorian schism in the fifth century down to the twelfth century it is the Nestorians who shine out the brightest in the Syrian Church in this remarkable extension of the Christian name and doctrine, carrying their spiritual arms from north of the Caspian Sea to the southern bounds of India, and from Egypt far into China. In the period of its greatest prosperity twenty-five Metropolitan Archbishops in different parts acknowledged allegiance to the Nestorian Patriarch residing at Seleucia-Ctesiphon.

Aside from its missionary renown the Nestorian Church was famed, too, for its schools of learning. That at Edessa was known as the "Athens of Syria." The one at Nisibis became celebrated throughout Christendom for its systematic course of Bible expositions. According to Humboldt, Nestorian schools gave the first impulse to scientific and medical investigation. To Nestorian scholars our own age is under acknowledged obligation for the preservation of not a little Greek literature, which has perished except as preserved in their translations.

The Jacobite branch of the Church, tho with a less interesting career than the Nestorian, has yet had its period of great activity and widespread influence. Its brightest day was in the sixth century, when the austere monk, Jacobus Baradaeus, from whom it derives its more common appellation, revived their declining Church, and, with almost incredible zeal and success, in the disguise of a servant, on fleet dromedaries, spread the Monophysite faith throughout Syria and Mesopotamia. At one time the Church came to number one hundred and fifty-nine bishoprics, and boasted of twenty-one monasteries, filled with students from Syria and Egypt.

But if the early centuries of the Syrian Church are conspicuous for their achievements laden with promise for the kingdom of Christ, the last six hundred years of its existence are marked by calamities and losses threatening its utter ruin and extermination. Since in the fourteenth century Tamerlane swept over its fair heritage with a hesom of destruction, it has been in a life-death struggle with Moslem forces seeking its extermination. The slaughters of thousands by Tamerlane and the Mongol despots, and the more recent butcheries by Kurdish destroyers, are all parts of one woful history. So wars and massacres, forced conversions and centuries of extortion, with only intervals of rest and thrift, have wasted them away, leaving them little else but a name to live. And now even the name is in danger of effacement by reason of systematic oppression and violence. But a few fragments of the ancient Church remain, crushed and depressed, sunk in intellectual and spiritual darkness, the melancholy wrecks of former eminence and power. Their cry of distress and for succor often comes up to their strong sister Churches in the West. American and English missionaries have done something to rekindle spiritual life among them, and have warded off many a blow aimed at their life. Roman Catholic missionaries, too, are active among them, promising French protection. But the temporal ills which grind them low sadly benumb them to spiritual efforts.

Both the Nestorian and Jacobite Churches cling proudly to their ancient name of "Syriani," tho so much better known to the outside world by the name derived from their great theological leaders. The Jacobite Patriarch has his residence at the ancient monastery of Zafaran near Mardin, which in the recent disturbances was besieged by the Kurds, as it has twice been seized and held by them in hygone centuries. Their chief centers of population are Aleppo, Mardin, Diarbekir, Urfa, Jezireh, Mosul and a district in the westerly mountains of Kurdistan, named Jebel Tur. It is hard to know what their numbers may be. Some estimates put them at two hundred and fifty thousand, others, with more probability of accuracy, at less than one hundred thousand. In their common speech they use the Arabic, but their Church services are wholly in the ancient Syriac. Their Patriarch is recognized by the

Turkish Government as having the right to mediate in civil matters in behalf of his spiritual subjects, and the bishops are allowed a similar liberty in their respective localities; but they are a broken reed on which to lean against the organized oppression practiced under Osmanli rule. The Patriarch has visited England more than once for sympathy and financial assistance, looking to a revival of learning and religious life among his sadly degraded clergy and people. He brought back a valuable printing press, but its use is prohibited by the Turks, who act in the belief that the awakening Christian life among these *glamour* rayahs must be throttled at its earliest breath.

The Patriarch of the Nestorians, who bears the title of "Patriarch of the East," in direct succession from the Patriarchs of Seleucia-Ctesiphon, and has the dynastic name of Mar Shimûn, resides at Kocbannis, in the heart of the Kurdish mountains, driven thither centuries since, to find a safe retreat from the storms of destruction that assailed the Church in Mongol times. The great body of Nestorians in Turkey and Persia, perhaps 100,000 all told, recognize Mar Shimûn as their spiritual head. In the sixteenth century there arose unfortunately a schism, and another Patriarch was set up at Mosul. A considerable portion of this seceding body has within recent years conformed to the Roman Catholic Church, and is known as the "Uniat Chaldean Church."

The Nestorians in Turkey are found chiefly in the villages of Van and Mosul. They are divided into Ashirets, maintaining their tribal independence, and Rayahs or rayats, subjects. The former are located mainly in the mountain fastnesses of Tiari, Tkboma, Jelu and Bas, are under Maliks, or chiefs, of their own, and subsist chiefly upon their flocks. They pay but a nominal tribute to the Turkish Government, whose soldiers and officers enter their districts only at the good will of the inhabitants. They hold themselves against their Kurdish neighbors and hereditary foes only by the most vigilant and intrepid efforts. It is not strange that they sometimes betray the same wild traits of character as the Kurds, fierce, revengeful, quarrelsome, but brave and hospitable. Their tribal feuds have exposed them to the plots of the Turks and the Kurds, looking to their subjugation, if not their extermination. In 1843 and 1846 were perpetrated the fearful massacres of Badir Khan Bey and his Kurdish hordes. By bringing an overwhelming force successively against Tiari and Tkboma he was able to almost annihilate their populations. The story as told by Layard, the explorer of Nineveh, is one of the merciless slaughter of thousands of both sexes, the wanton ruin of ancestral homes and churches, and the much lamented destruction of sacred books. The Patriarchal residence in Dis was also sacked, and the blood of eight hundred men and women stained its hillsides and valleys. Only under pressure from the European Governments did the Constantinople authorities take measures to arrest the leader in these awful outrages. There are reasons for believing, stated in Dr. Laurie's life of Dr. Grant, that Turkish officials encouraged this plot to extinguish this ancient Christian people. When at length arrested, Bedir Khan Bey was deemed worthy of punishment by exile only, to the island of Caudia.

The story of these Kurdish atrocities will never perish from the legends of the Nestorians. Every few years since then they have had reason to fear a repetition of them. As recently as the summer of 1888, one of the summer encampments of the Tiari tribe, occupied chiefly by the women to care for the products of their flocks, while the men were engaged in the valleys below, was overpowered by a band of Kurds, who killed the few men at hand and outraged the women. The Christians were desperate for revenge. But a force of eight thousand Kurds assembling promptly in defense of the aggressors, there was imminent danger of their falling upon the Christians in a general massacre. Speedy representations through the American and English missionaries led to energetic action on the part of the foreign consuls which compelled the Turks to force the Kurds to retire, and the danger was averted.

But even in the absence of any such general outbreak of Kurdish fanaticism, the oppressions to which the Christians are subject are incessant and galling in the extreme. The reports which come from American and English missionaries, and from travelers such as Mrs. Isabella Bird Bishop, are all of one color. Robberies, outrages and murders are on the increase. Bishops and chiefs, and even the Patriarch and his family are constantly exposed to insults and indignities at the hands of Kurdish chiefs and Turkish officials. Mar Shimûn, distressed and dejected over the straits into which his Church has fallen, is hampered from appealing for help from abroad by the fact that he receives a stipend from the Turkish Government, poorly paid, however, and is under the active surveillance of Turkish pashas residing near by. Sometimes these pashas lend themselves to gross perversions of justice, as between Christians and Kurds. Such are seldom interfered with even when an outcry against them reaches the Central Government. Sometimes they are kind and considerate of Christian rights; but such receive little backing from the Porte. It has come to be the belief of Mar Shimûn, an idea which the Kurds too accept and act upon, that it is the policy of the Porte to allow the Christians to be impoverished and exterminated by the Kurds, provided this is done so covertly that the European nations shall not be aware of it. Intelligent foreign observers are constrained to the same conviction.

Turning now from these mountain tribes to the Rayahs on the lowlands and plains, we are compelled to say that they are even in a vastly worse condition than their brethren the Ashirets, burdensome as life is to them. In speak of these we include all the Turkish rayahs as in one class, whether Nestorians, Chaldeans or Jacobites. All are struggling alike under the same general evil conditions, with the same doom of extinction hanging over them. Outside of the cities and larger towns they are all practically the serfs of the Kurdish landlords, or aghas. Their houses are often most miserable quarters for human habitation.

They are borne down with severe financial distress from oft repeated famines and an insatiable Government. They are taxed to the starvation point, and even in their times of greatest want and desperation the Government never abates any of its claims. They are mercilessly robbed, and even murdered by the Kurds; and appeals to the Turkish authorities seldom bring any redress. The Kurds are powerful, are fellow Moslems, and must be placated whatever befalls the Christians. They are often, in fact, the local governors in tribal connection with the aghas, or landlords, and connive at their oppressions. Were it the settled policy of the Turkish Government to slowly efface the Christian population, it could hardly be done more effectually than by the present process of excessive and unjust taxation, farming the taxes to cruel and extortionate Beys, with rapacious and brutal soldiers for collectors and unscrupulous Kurds as rulers, the only court of appeal. The chapter of well-proven facts recorded in THE INDEPENDENT, January 17th, 1895, which might be duplicated over and over again wherever Nestorian, Jacobite or Chaldean rayahs are found, shows the terrible conditions which are gradually exhausting the life of these Christian peoples. We have from the pen of one well-informed traveler a description of numerous ruined villages in one region, whose fallen churches and abandoned vineyards make evident their prosperous condition in other days. In other districts, such as Jebel Tur and Sert, we are credibly informed that mortgages on fields and vineyards are on the increase, while the stock for working them is decreasing, and family after family is disappearing. When near enough to Persia, numbers of Nestorians and Armenians are moving thither across the border. One whole plain, which under the friendly Kurdish Sheik, Obeidullah, contained seven villages, now has no inhabitant. Considerable numbers have come into Persia from the districts of Marbîshû and Albâk. Serious as are the disabilities suffered by the Christians under the Shiah Mohammadians of Persia, it is yet a glaring fact that they fare better than their co-religionists under Sûnni rule. When an American physician from the frontier was received in audience by the Shah a few years since, among other questions put to him by the intelligent Persian Sovereign, he was asked significantly, point blank, whether his Christian subjects were any better off than the Christians across the boundary under the Sultan. It was with absolute honesty the answer was given that they were.

Whatever official honors may be bestowed on Armenians or Greeks in Constantinople, from notions of policy, such recognition from the Government never enters the dreams of a Nestorian or Jacobite or Chaldean on his native soil. Yet these quiet, industrious, law-abiding peoples furnish some most noble and intelligent men. The Rassam family, eminent in its relations with British operations and explorations in the East is Chaldean, from Mosul.

Note again that the Kurds are extensively armed with Henri-Martini rifles, or chassepots, and are unmolested in their possession; but if a Christian is found with one, it is taken from him by the Turkish gendarmes, or soldiers.

The Syrians who reside in the cities are under somewhat better conditions. The commerce of their districts is largely in their hands, and their Moslem neighbors have need of them. So while in the recent massacres many Syrian villages around Diarbekir, Mardin and Sert were ruined, and numbers of their inhabitants killed, including three educated Protestant pastors, the Syrian Christians of the cities were not molested, the Government at Constantinople having given the most stringent orders for their protection. Recently, when an outbreak seemed imminent at Mosul, a sermon was prepared by the chief mollah by command of the Government which was read in all the mosques. It enjoined peace toward the Christians, but closed with this pregnant statement: "When the Sultan bids us rise against the Christians, we will rise; but until he does we must remain quiet."

ROSELLE, N. J.

THE CONDITION OF SYRIA.

SOLD FOR MOSLEM HAREMS—EXCESSES OF THE DRUZES.

BY JAMES S. DENNIS, D.D.,
Formerly Missionary in Beirut, Syria.

The sentinel ramparts of Lebanon and the friendly reaches of the westward sea have protected the Syrian coast from many threatening perils. To the sturdy guardianship of these natural defenses, as well as to an overruling Providence, is due in large measure her immunity from serious trouble during this year of horrors in the Turkish Empire. Echoes of the brutal revelry in the North have been borne over the snow-clad summits of the mountains to the dismay of the Christian inhabitants, and have awakened sympathetic unrest in the unruly elements of the non-Christian population. Some tangible signs of the desolating and devouring character of the awful excesses of the "policy of extermination" have appeared at Beirut in the offering for sale to Moslem harems of timid and heart-broken Armenian girls, who have been captured and brought there in the expectation of larger prices for the "white chattel" than in the interior cities where, no doubt, there is a glut in the market. The nineteenth century, thanks to the tacit consent of the "Christian Powers," will close with a revival of the vilest form of Moslem slavery, inflicted upon tens of thousands of Christian maidens who will end their days in the ignominy of a loathsome and sorrowful captivity. Mr. William Watson has made himself the true Poet Laureate of England's heart in his noble volume, "The Purple East." He has there rightly characterized that great moral atrocity of a supine European consent to Armenia's doom. There are horrors enough in ordinary war; but this ghastly national torture chamber, where fanatical and pitiless Moslems are turned loose upon helpless Christians to do whatever lustful ingenuity and heartless rapacity can

suggest, is something which no one who had any faith in Christendom would have supposed possible.

"The panther of the desert, matched with these,
Is pitiful; beside their lust and hate
Fire and the plague wind are compassionate,
And soft the deadliest fangs of ravening seas.
How long shall they be borne? Is not the cup
Of crime yet full?"

Syria has been comparatively quiet, but anxious and troubled during the past year. The Druzes of the Hauran thought they saw their chance and made a break for liberty and independence last autumn. The Government hastily collected the *calif* (reserves) throughout the country and brought some troops from outside and collected a considerable force in Damascus. This Turkish army of unpaid, poorly fed, improperly clothed and cruelly uncared for recruits has been a menace to Syria all winter. There has been some fighting, and several Druze villages southeast of Mt. Hermon have been looted and burned in regulation style. Unhappily the Christian population of these villages, including two promising and intelligent Protestant communities, with their homes and churches, were not spared, altho urgent appeals for their safety were made to the authorities.

The Druzes have a record for disorder and criminal violence extending over many years, and, so far as they are concerned, they have simply reaped what they have sown. Kurds, Circassians and Bedawin have all joined with the soldiery in paying off old scores. The poor Protestants, however, have had their earthly all swept away in the onslaught. The missionaries of the Presbyterian Board, especially Dr. Ford, the Rev. Messrs. Eddy and Doolittle and Dr. Mary P. Eddy have instituted relief ministry to their immediate necessities; but it is a crushing and desolating blow to them to be deprived at one stroke of their earthly possessions.

The latest tidings seem to indicate that the Druzes have found a way to quiet the warlike spirit of the Government authorities without further bloodshed or destruction. A Turkish army corps has been known before now to surrender to cold cash far more readily than to cold lead. The telegrams to the Porte at Constantinople report the incident closed, the war ended and the enemy subdued, without going into needless details. Syria will not, however, be free from apprehension while this disquieting shadow of a hard-pressed and unhappy Moslem horde is hanging over it. The scheme of extermination and dispossession has worked so admirably in Armenia, and the European Governments are so callous to the cry of agony from the sufferers, that the same process may be extended to other rich and tempting regions. If so, why should not the Sultan's own defenders in Syria have the first chance, rather than the alien Circassians, the plunder-cloyed Kurds, and the vulture-scented Bedawin, who are hovering around Aleppo and other Syrian cities with the odor of Christian prey tingling in their nostrils.

In the midst of these sad and gloomy days we have the bright tidings of special religious interest in the Syrian Protestant College at Beirut. Mr. Mott, of the Student Volunteer Movement, has recently visited the institution and held some deeply impressive services with the students. A spirit of inquiry has deepened into heart tenderness in the case of many of the young men, which, let us hope, will result in a life choice of Christ. In a recent address of Prof. M. W. Ramsay, LL.D., of Aberdeen, he has expressed his high appreciation, based upon personal observation, of the educational work of the American Missions in Turkey. His words apply with equal propriety to the college at Beirut, altho spoken with special reference to Robert College at Constantinople. The following is his language when referring to the latter: "That noble foundation of the American missionaries, which has done more to facilitate a safe solution of the Eastern question than all the diplomacy of all the European powers throughout this century." Referring to the missionaries in the same connection, he remarked: "Their work has been to create an educated middle class in the Eastern lands; such a class did not exist in these countries; and without such a class no free constitutional government is possible." It is a benign and elevating work like this which, carried on in behalf of the subject Christian races of Turkey, lifts them to a plane of intelligence and aspiration which promises to secure for them a happy and prosperous future. Now that Turkey has learned that she can smite and destroy with impunity we cannot but await, with intense anxiety, the events of the opening spring. Will it witness another carnival of extermination, or will effective interposition come from some source?

NEW YORK CITY.

BULGARIA AND THE TREATY OF BERLIN.

THE BULGARIAN ATROCITIES—THE CONFERENCE AT CONSTANTINOPLE.

BY A FORMER RESIDENT OF BULGARIA.

On the last day of August, 1876, the Ambassadors of the European Powers at Constantinople were officially informed that the malady from which Sultan Murad had been suffering ever since his accession to the throne (just three months before) had continually grown worse until it had become manifestly impossible for him to hold the reins of government. The throne had consequently been declared vacant in accordance with the "Fetva" given by His Highness the Sheik-ul Islam, and His Majesty Sultan Abdul Hamid the Second, heir presumptive to the Imperial Throne, had been proclaimed Emperor of Turkey.

The Powers were just then engaged in negotiating for an armistice between Serbia and Turkey, who were at war. Serbia was being worsted in the unequal contest, and Russian volunteer officers were flocking into Serbia to render assistance, and war with Russia seemed imminent. The Guaranteeing Powers were alarmed. They wished to save Serbia from the Turks, but it was still more to their interest to save Turkey from the Russians.

The twenty years, however, which had elapsed since the Treaty of Paris, had wrought certain changes which made another Crimean war for the maintenance of the independent sovereignty of Turkey a political and moral impossibility. Unfulfilled promises and general misgovernment, aggravated by atrocities which, as was stated by one of the ambassadors, had had no parallel since the days of Ghengis Khan, had so changed the tone of public sentiment in Europe toward Turkey that no one of the former allies was willing to go to war to save her from dismemberment. Lord Derby wrote, under date of September 7th, to Sir Henry Elliot, the British Ambassador, as follows:

"It is my duty to inform you that any sympathy which was previously felt here toward that country has been completely destroyed by the recent lamentable occurrences in Bulgaria. The accounts of outrages and excesses committed by the Turkish troops upon an unhappy, and for the most part, unresisting population, has roused a universal feeling of indignation in all classes of English society, and to such a pitch has this risen that in the extreme case of Russia declaring war against Turkey, Her Majesty's Government would find it practically impossible to interfere in defense of the Ottoman Empire. Such an event, by which the sympathies of the nation would be brought into direct opposition to its treaty engagements, would place England in a most unsatisfactory, and even humiliating position; yet it is impossible to say that if the present conflict continues the contingency may not arise. The speedy conclusion of a peace, under any circumstances most desirable, becomes from these considerations a matter of urgent necessity."

It may help to a better understanding of the present situation to recall what it was that had happened in Bulgaria, and had alienated from Turkey her allies of twenty years before. At that time, namely, at the signing of the Treaty of Paris, Sultan Abdul Medjid had tried to show his grateful appreciation of the services rendered him by the Allied Powers. With reckless generosity he promised everything asked for. He embodied these brilliant promises of reform, religious liberty, equality of justice for all in a formal declaration called the *Hatti Humayoun*, or Imperial Rescript, which was announced with all due solemnity, and was considered by many as marking a new era in the history of the Ottoman Empire. He appeared not to perceive that some of these reforms were of so radical a character that their execution would be practically impossible without foreign aid. Unfortunately, the Governments of Europe were jealous of interference with the internal administration, and the result was that the promised reforms remained a dead letter.

The Mohammedan Circassians, a thoroughly good for nothing, troublesome element in Russia, were encouraged to emigrate to Bulgaria. By the advice, it is said, of Sir Henry Bulwer, they were distributed among the Christian villages to "sit upon" the Christians and keep them down. They were quartered upon the poor Bulgarian peasants as compulsory guests. In some villages every third house had to be vacated and given up to these "guests of the Sultan." Contributions of provision, were also levied, for which a certain commission promised at some future time to pay. The consequence was that these armed and swaggering Circassians soon began to abuse the rights of hospitality by committing all kinds of excesses and outrages upon their unarmed and terrified hosts. This greatly aggravated the situation of the Bulgarian people, already one of great oppression.

There was another cause operating, and that was education. Through intercourse with the Russians during the war, the Bulgarians had come to realize that they were members of the great Slavic family of nations. They began to open schools, print books and send some of their brightest youth to Europe to be educated. This education raised them to a position of superiority to their political masters, and excited a still greater degree of jealous hatred in the minds of these ignorant masters against their more intelligent rayahs.

This race hatred was also fomented and stimulated purposely by certain State officials, who saw in the rising Bulgarian nation an element of future political trouble. They consequently planned a repressive policy which was, as Beaconsfield euphemistically expressed it, "in accordance with the instincts of an Oriental race." A systematic persecution was undertaken against all educated Bulgarians. All such were considered as Russian agents, and on the most trivial charges they were subjected to arrest, imprisonment and torture. Add to this the exactions of the tax-gatherers, the domiciliary visits of the police in search of firearms or weapons of defense and seditious books or papers; the lawless hands of armed Circassians, Pomaks and other evildoers, roaming at will, robbing travelers, lifting cattle, plundering villages, violating women and carrying off maidens, and one can see readily how in the natural course of events, the attempts at organized resistance would be made, which under the name of revolution or revolt would afford the wished-for pretext and opportunity for reducing by the sword the numerical proportion of Christian population in certain important districts and strategic points where the Moslem element was relatively weak. At length in the month of May, 1876, the opportunity was given by two or three abortive attempts by small bands of insurgents. The Central authorities were equal to the emergency. The expected order was given and the work of butchery began.

Whispered rumors were heard in the capital and in various parts of Danubian Bulgaria, that some dreadful work was going on south of the Balkans; but no definite information could be obtained. Merchants could obtain neither letters nor telegrams from their correspondents in those districts. No passports were granted to persons wishing to go there, and it was remarked that no one was arriving from there. At length terrified fugitives succeeded in escaping in various directions, and carrying the terrible news of wholesale slaughter and heart-sickening outrages. The news reached the Ambassadors of the European Powers. Official inquiries were made of the Sublime Porte concerning the rumors. They were indignantly and most solemnly denied. A high official of the Government declared such reports to be absurd and incredible in

the very nature of things, being contrary to the Koran, and that every one knew that to a Turkish soldier nothing was safer, or more sacred, than the honor of a woman. The immediate and severe punishment and expulsion from the country of every one who should dare to propagate such calumnies was boldly demanded by the Grand Vizier. It was no secret that all the influence of the British Embassy, and of the English official press in general, was devoted to the suppression of the embarrassing rumors and the condoning of whatever wrong had been committed, lest, as they expressed it, its exposure might "play into the hands of Russia." At length, however, in spite of all the repressive agencies made use of, the story of the great crime reached the British people and touched the British heart and raised a storm of indignation, which compelled the Government to send a commission of investigation to Bulgaria to report upon the alleged atrocities so positively denied by the highest officials of the Turkish Government.

Mr. Baring, Secretary of the British Embassy at Constantinople, was sent on that Commission. Mr. Eugene Schuyler, the American Consul General, with the cordial approval of the Hon. Horace Maynard, American Minister, followed him two days after, seeing all that he saw and making further independent researches for himself. He was accompanied by the talented and lamented MacGahan, correspondent of the *New York Herald*. It is not necessary here to repeat the gruesome details reported by these independent and impartial commissioners. Those who have not access to the official Parliamentary and Congressional Reports may see the sad story in Mr. Gladstone's "Bulgarian Horrors" and in the war correspondence of the *Daily News*. As every one expected, the numbers of the killed, as given in the confused stories of the terror-stricken fugitives, proved to be considerably exaggerated, but the details exceeded in horror all that had been related. More than sixty towns had been burned, and at least thirteen thousand unarmed persons had been massacred under circumstances of the most revolting brutality.

We can easily imagine the mortification of poor Sir Henry Elliot, the British Ambassador, in receiving from his secretary letters containing statements so damaging to his client's case as this one, which came to him as a private letter under date of August 1st, 1876:

"... He may congratulate himself upon being spared the most awful sight that could present itself to the eyes of man. The village (Batak) consisted of 800 houses and about 8,000 inhabitants. Of these at least 6,000 have been massacred; about 250 are now in the village, something under 1,000 are at Tashtra and elsewhere, and there are a number of girls and young married women who have been carried off to the neighboring Turkish villages; say 2,000 are left—where are the rest? The first thing I saw was some twenty or thirty dogs devouring human bodies, and in the place they had been feasting in I counted sixty-two skulls in about twenty yards. . . . Altogether I cannot describe the horrors of the scene."

Mr. Schuyler, in his report of his visit to the same place, after mentioning the fact that his visit was almost three months after the massacre, mentioned especially seeing "the heads of girls still adorned with braids of long hair," also heads of little children. He gave also harrowing particulars of what took place at Panagurishta, where 3,000 were massacred, "unborn babes carried triumphantly on the points of bayonets and sabers," and other sickening brutalities. No wonder that Sir Henry Elliot found it necessary to speak plainly to Safvet Pasha, and say to him: "What will be said throughout the whole civilized world when it is known that the authors of all these horrors have not only not been punished, but that they have been rewarded and decorated?"

In spite of pious asseverations of innocence, impudent denials of palpable facts, and paid testimony of perjured witnesses or false confessions elicited under horrible torture, the case of the oppressed victim against his brutal oppressor was established before the leading jurists of the world, and Turkey was officially warned that in case of another war with Russia, she would find herself without supporters.

The armistice which was at first stoutly refused was conceded, and a cessation of hostilities on the Servian frontier was agreed to, while the representatives of the European Powers should hold in Constantinople a conference. In such a conference it was hoped that such guarantees of reform might be found as would satisfy Russia and preserve the peace which was the desire of all, and especially desirable for Turkey.

The preliminary interchanges of views between the Cabinets of England, Russia, Germany, Austria, France and Italy, having resulted favorably, a notable conference of eminent diplomatists assembled in Constantinople. They held their first session at the Admiralty Building on the Golden Horn, December 23d, 1876. The members were: For Turkey, Safvet Pasha and Edhem Pasha; for Germany, Baron de Werther; for Austro-Hungary, Count Zichy and Baron de Calice; for France, Count de Bourgoing and Count de Chaudovdy; for Great Britain, Marquis of Salisbury and Sir H. Elliot; for Italy, Count Corti; for Russia, General Ignatieff.

His Highness, Safvet Pasha, was unanimously chosen as President. The President made a very able speech, setting forth the difficulties of the position from a Turkish point of view, and claiming that honest efforts had been made to carry out the obligations of the Treaty of Paris. The French Ambassador, in behalf of his colleagues, handed to the President a Report which they had conjointly drawn up as embodying the measures which, in their judgment, were necessary to secure the end desired by all; and he appealed to the Ottoman Plenipotentiaries to join with united Europe to secure their success. Each member in turn added a few words of concurrence, and at that moment salvoes of artillery were heard. The President, in explanation, stated that these salvoes announced the promulgation of the Ottoman Constitution. "A great act," said he, "which at this moment is being accomplished, has just changed a form of government which has lasted 600 years. The Constitution with which His Majesty the Sultan, has endowed his Empire, is promulgated. It in-

augurates a new era for the happiness and prosperity of his people." Smiles and congratulations naturally followed this *coup de théâtre*, and thus ended the first session.

The Constitution so dramatically announced was a document of 119 Articles. It was very short-lived, and was soon relegated to the Limbo, where rest the *Hatti Humayoun* and other imperial promises. The Conference continued its sittings, and repeated its request for a reply to the proposals contained in the Report. Their Excellencies were very politely informed that His Majesty the Sultan considered that all the proposed reforms were covered by the Constitution, and time must be allowed for getting it started to working. The Conference continued for nine sessions. The records of its proceedings show marvelous unanimity and great patience and thoroughness. They certainly did their work in a statesmanlike manner, and they elaborated an Organic Statute or Plan for the pacification and government of European Turkey, including Macedonia, which would have met the legitimate wants of the population. This plan had the approval of all but the Turkish members. It was presented finally as the ultimatum, Lord Salisbury saying that he was instructed to return home, taking Sir Henry Elliot with him, and leaving only a *Chargé d'Affaires*, there being no further use for an Ambassador where his advice was disregarded. The Russian and other plenipotentiaries made similar declarations. The Sultan called an Extraordinary Council of more than two hundred members, and placed before them the ultimatum of the Conference, and the possibility if not probability of war with Russia. Their loyalty was shown by a vote unanimously rejecting the proposals. The Sultan professed his readiness to grant all desired reforms, but insisted that he must be trusted to carry them out in his own way, without the control of the Powers. The Conference had a final meeting to sign the Protocol of their transactions. The Turkish members were conspicuous by their absence. The Plenipotentiaries returned home to report to their respective Governments. The opportunity for reform with peace, and with the friendly co-operation of the Christian Powers, lending, if needed, troops for occupation as police, and money to start the new administration for the benefit of Moslem as well as Christian, this opportunity was deliberately rejected.

The remaining part of the story is soon told. In the following spring the Russian troops crossed the Danube at Sistof, and after a good deal of hard fighting and a good many reverses, generally caused by too much brandy and also petty jealousies of rival officers, they came out at St. Stephano within sight of the domes of Stamboul, and there signed a Treaty of Peace, by which Turkey virtually gave up the whole territory from the Danube to the Ægean Sea. The Russian troops then entered the city without their arms, fraternized with the people, were immensely popular, and went home by way of the Black Sea.

Then came the breaking up of the concord which had prevailed at the Constantinople Conference. A conference was called together at Berlin, and under the leadership of Beaconsfield and Salisbury, the St. Stephano Treaty was set aside and the Berlin Treaty substituted for it. The principal difference to the subjects of Turkey is that Macedonia by the latter treaty was given back to Turkey with the Sultan's solemn promise to introduce a reformed plan of administration, made out by order of the Conference. The result has been that Macedonia is in the condition that Bulgaria was in in 1875. Another is that the protectorate over the Christians in Armenia by the former treaty was vested in one power, Russia, while by the latter treaty it is vested in the Powers of Europe, the result of which is occupying the press of England and America at the present time.

During the sessions of the Constantinople Conference almost every day there was an imposing spectacle displayed, which was intended to have a certain effect not only upon the minds of the common people, but also the distinguished foreign guests. Eleven magnificent Turkish Iron-clad war ships solemnly paraded up and down the whole length of the Bosphorus and then returned to their moorings in the Golden Horn. We have lately seen it stated, upon trustworthy authority, that not a single one of those warships is to-day in a condition to leave the Golden Horn, even for so short and peaceful a cruise as those of that period. The Turkish statesmen also of that time, those men of acknowledged ability and capable of discussing international questions with the foremost statesmen of Europe, men who removed and set up sovereigns, they are all gone. Not one of that brilliant coterie is left. Almost all of them have died in exile.

It is doubtful whether history ever exactly repeats itself. The cycle of human events is either widening or it is narrowing. The reader will be interested to trace in the telegrams and newspaper correspondence from that unhappy country the apparent repetition of most of the above outlined events of twenty years ago. An examination will reveal, however, the sad fact that the Turkish Ship of State is not sailing in a circle. The movement is a vortical one. With a quickening periodicity, and a rapidly shortening radius, she is being hopelessly drawn toward the dark vortex which appears to be already opening to receive the final plunge.

MISSIONARY WORK IN TURKEY.

MISSIONS OF THE AMERICAN BOARD AND OTHER SOCIETIES—HEROISM OF THE MISSIONARIES.

BY JUDSON SMITH, D.D.,
Secretary of the American Board.

The first notice of an intended mission within the limits of the Turkish Empire appears in the Annual Report of the Board for 1819, nine years after the Board was organized. Missionaries of the Board were already at work in India and among the aboriginal tribes of America, and a mission to the Sandwich Islands was under contemplation. In this report the committee dwell upon the reasons

for a special interest on the part of Christian people in the re-establishment of pure Christianity in the historic regions honored by the earthly life of our Lord and traversed by his first disciples. Palestine was the region specially in mind, but the committee recognized the fact that the occupancy of a much wider field was included in the beginning of missionary work in Jerusalem, and the writer of this first report referred to "Smyrna, the provinces of Asia Minor, Armenia, Georgia and Persia, Mohammedan countries, in which, tho there are many Jews and Christians, there is still a deplorable lack of Christian knowledge and of Christian life." Before this year had ended, the Rev. Levi Parsons and the Rev. Pliny Fisk were set apart to establish a mission at Jerusalem, and in the following year entered upon their labors, touching at Malta and taking up their residence at Smyrna for a time before they reached their destined field. From these labors, by a process of natural development, missionary work at first intended for Palestine, afterward set up in the Island of Malta and in Athens, came to take a firm and lasting hold upon the Turkish Empire.

In 1831 work was opened at Constantinople by Dr. Goodell, reinforced by Dr. Dwight in the following year, and thence gradually it was extended to Smyrna, Brusa, Trebizond, Erzurum, Aintab, and so on throughout the entire district of Asiatic Turkey. The aim in the establishment of the original mission in Palestine and in these later stages of missionary work in Turkey, had respect to the entire population of the Empire; and this aim has never for a moment been abandoned or lost sight of, and remains to day an unfulfilled but inspiring purpose. Actual missionary work, however, was restricted by the laws of the Empire to the Christian populations, chiefly the Armenians and the Greeks and to the Jews, and this has been the characteristic feature of the work of the Board in the Turkish Empire. An ancient but corrupted form of Christianity it has been sought to purify and bring back to a true acquaintance with the Gospels, a living faith in the Lord Jesus Christ, and a life molded in its spirit and aims by the Scriptures and by Him of whom they testify. It was not the intention of the missionaries to establish a separate Protestant community, but to assist, if possible, in a movement that should result in the reformation of the existing churches. The excommunication of the evangelicals from their own Church and community by the Armenian Patriarch of Constantinople changed their plans and made necessary the organization of Protestant churches and of a Protestant community, which were at once formally recognized by the Turkish Government. This action took place in 1847 and introduced a change in the methods of missionary work but not a change of aim. It is a most happy circumstance of these later days, that the reformation of the Gregorian churches which was making such progress prior to the separation has reappeared, that these churches have in many instances come into most friendly relations to the neighboring Protestant churches, the true evangelical spirit has manifested itself with cheering results among the priests and people, and the original hope of the mission has begun to be realized on a wide scale in many parts of the Empire.

Originally the entire field of Turkey was regarded as one mission with its center at Constantinople; but the practical difficulties of holding a yearly meeting of the mission at any one point, with other considerations, led to the division of the Empire into the four fields of the present time—the Western Turkey mission, embracing territorially the larger part, including as its stations Constantinople, Nicomedia, Brusa, Smyrna, Marsovan, Cesarea, Sivas and Trebizond; the Central Turkey mission, lying to the south of the Taurus Mountains, and to the west of the Euphrates Valley, with its two principal stations at Aintab and Marash; the Eastern Turkey mission, including what lies between these two fields and the Russian and Persian borders, having for its stations Erzurum, Harput, Mardin, Bitlis and Van; and the mission in European Turkey, of later origin, chiefly among Bulgarians, with its stations at Monastir, Philippopolis, Samokov and Salonica. From the beginning, work in behalf of the Greek Christians, found in certain parts of the Turkish Empire in considerable numbers, has constituted an integral and very interesting part of the whole enterprise, but has never constituted a distinct mission.

The languages employed in missionary work have been the Armenian, the Greek, the Turkish, the Bulgarian and in certain portions of the Central Turkey mission and of the Eastern Turkey Mission the Arabic. The Bible translated into these languages, has been widely distributed, many text-books for school use have been provided, and a somewhat extended volume of Christian literature has been made available for the people by the efforts of the missionaries. The Bible House at Constantinople, one of the great centers of missionary activity and a right arm of the missionary work, sends out through all the Empire annually many millions of pages of the Scriptures and of other literature for the instruction and edification of the Christian people, as well as text-books for the mission schools.

The direct Christian work in these missions in Turkey has been most energetic, widespread and effectual, and many self-supporting, evangelical churches are found in the great centers in each of the missions. Education has been a marked feature of the work in these missions almost from the beginning, and nowhere else in the fields occupied by the Board have we to-day so many institutions of a high grade, so fully attended. Anatolia College at Marsovan, Central Turkey College at Aintab, and the Institute at Samokov, for men alone, the American College for girls at Scutari, and the Central Turkey Female College at Marash, for women alone, and Euphrates College at Harput, for both men and women, are all institutions doing a work of true college grade adjusted to the special conditions found in the Turkish Empire. Robert College, on the Bosphorus, tho entirely independent of the mission, is a striking result of missionary labors and strengthens, reinforces missionary influence. These colleges are

enforced by twenty-six high schools for boys, nineteen boarding schools for girls, all thoroughly manned and attended by about 2,000 students, and by 350 common schools, with more than 16,000 pupils. At the head of all stand the five theological schools, in which men are trained directly for the native pastorate. It will suggest the breadth and fruitfulness of the work if attention is called to the 125 churches now in these missions, with 12,787 members with 100 native pastors, 128 other preachers, and a total force of native laborers numbering 778. It is further evidence of the quality of these churches that last year they contributed for all purposes but little short of \$63,000.

A work having the same origin with these missions, conducted by the Board for many years, achieving a like success, and now in the care of the Presbyterian Board of New York, is in progress in Syria, having its great educational center at Beirut. The Reformed Presbyterian Church of America sustains a small but successful medical and educational work at Mersin in Asia Minor. Work in behalf of the Jews in different parts of the Empire, at first included in the missions of the Board, is now in the care of missionaries from Great Britain; there is also an interesting work supported by the Society of Friends in this country carried on in different parts of Palestine. But, providentially, the great bulk of the missionary work in the Turkish Empire has devolved upon the American Board, and has at length reached nearly every principal city and village in European Turkey and in the territory from the Dardanelles to the Mediterranean eastward to the Russian border, and from the Black Sea southward to Syria and Arabia.

At no time has the work of the Board in Asiatic Turkey been in better condition or presented greater promise than within the last year. And it is upon the Armenian people, among whom this work has been so largely carried on, that a wild storm of massacre and pillage has fallen, sweeping the country from Trebizond southward into the valley of the Euphrates, westward to Marsovan and Cesarea and out to the Mediterranean Sea, covering the entire territory of the eastern and central missions and those parts of the Western Turkey mission that are adjacent. Thousands have been foully murdered, chiefly the leading business men, and hundreds of thousands of those dependent on them have been left utterly destitute; many a Protestant pastor and teacher has fallen in loyalty to his faith, and mission chapels and schools in great numbers have been burned to the ground. The stations where educational work centered have been especially assailed, and at Harput and to some degree at Marash, the plant has been well-nigh swept out of existence, and the missionaries themselves exposed to deadly peril. Sympathy for the people, so broken and bleeding, is almost as widespread as Christianity and civilization, and generous gifts for their relief are steadily flowing to Constantinople. There is an additional reason why, for the American people, a peculiar interest should attach to the present situation in Turkey. Upon the uplifting and enlightenment of a noble portion of the people in the Turkish Empire American citizens have already expended more than \$6,000,000, have established there a mission plant worth to-day \$1,500,000, are annually devoting to the further development of this work a sum exceeding \$150,000, and have there as their representatives, distributed in small groups over the whole Empire, a band of 152 men and women, among the noblest and the best that our Christian homes and schools can produce. The bearing of these men and women in the midst of the terrible scenes of the last four months, their calmness when the people were filled with dread in view of the approaching scourge, their courage when death was all around them and even when it stared them in the face, their faith that out of all this tumult and distress will come the enlargement of God's kingdom in this land, their steadfast purpose to remain at their posts and share the troubles of their people and minister to their wants, proof against the natural shrinking of their own hearts, against the pleading of friends at home, against the persuasions even of those to whom they must look for protection—these things have won for them the meed of universal praise. The name *missionary* has gained a new definition by deeds like these, and instead of a term of reproach or ridicule, it has become almost a synonym of hero and heroine. And all this noble conduct has filled the Armenian nation with boundless love and gratitude, and has bound their hearts to the missionaries with hooks of steel. Henceforth this whole nation will be like wax in the hands of these their protectors and benefactors and personal friends. And even beyond the Armenian people, many and many of the Moslems are noting this high proof of the Christian faith, and are enshrining in their hearts' admiring love the names we cherish, and longing for a share in their faith.

But it is as teachers and exemplars of the Christian faith and life, not as political deliverers, that they have won their place; no political aim has ever been allowed to enter into this widespread and most effective Christian labor; and the missionary operations of the Board stand clear of all responsibility for the grave political disturbances which threaten the stability of the Empire. They have been loyal to the existing Government and have inculcated this duty upon their pupils; they have sought to make better men and better citizens of all those with whom they have had to do; and no truer friends of the Turkish Empire and of all its people than the American missionaries have lived within its borders these seventy years past. For the protection of themselves and of their legitimate enterprise within that territory, guaranteed by treaty rights, and numerous precedents, and long continued usage, we may justly claim the utmost exertions of our own Government and the friendly regard of all mankind. It cannot be that upon this work, to which so many precious lives have been given, on which such treasures have been expended, on the successful maintenance of which such vast interests depend, ruin hopeless and universal is now to fall. May we not rather cherish the hope that this storm is for

cleansing and purifying and shall endure but for a night and that a day of brightness and glory is soon to dawn upon this great Empire.

BOSTON, MASS.

HOW TO EXPRESS OUR SYMPATHY.

BY LEONARD WOOLSEY BACON, D.D.

What shall we do?

The voice of our brothers' blood is crying to us from over the sea. The groans of strong men in the death agony; the screams of terror-stricken families pursued with knife and bludgeon, or pent up to perish in the smoke and fire of their homes and churches; the wail of little children, tossed from bayonet to bayonet, or torn asunder, or dropped upon burning coals before the eyes of their mothers; the shrieks of Christian girls, educated and consecrated to holy maidenhood or holy wedlock, struggling in the foul embrace of the murderers of father or husband; and now the long, gasping moan of homeless multitudes perishing with cold and hunger. Morning by morning they enter into our ears, until it is a vexation only to understand the report. And mingled with these sounds of woe, and growing more frequent as the months pass by, come reports of escape and deliverance more sorrowful than death. In village after village the representatives of the oldest of the Christian nations are driven together amid the ruins of their homes, and before the awful alternative of apostasy or instant and bloody death, the heroic few stand firm and how the unresisting head to the knife, and the many yield. The saddest line that has been written yet in all these bloodiest pages in the book of time, is this which came to us several weeks ago, that instances of apostasy were beginning to multiply, the faith of these humble disciples in the reality of Christianity having been weakened as they marked the apathy of the Christian nations.

Men and brethren, what shall we do, you and I, to show to these sufferers that we are not apathetic in view of their unequalled sufferings? The question arose in my mind the other day as I was speaking to the students of Smith College. The pitiful shriek of Lucine Mussegh was in my ears, as we hear it in her letter on page 39 of Mr. Greene's book; poor heart-broken girl, telling to her teacher in the American mission school how she had suffered the last indignity that can be inflicted on womanhood, and longing to hide herself thenceforth from human view. The news from the ravaged and persecuted colleges of Aintab and Harput was fresh in mind—institutions adorned by the heroism of Smith College graduates. And it was given me in that hour to say to that noble array of young scholars, "You can at least do this; you can write a letter to your fellow-students in the midst of that fiery persecution and sign it with all your names, and send it for a comfort to them and an assurance that they are not without the sympathy and love of American students. And the girls have done it; their letter has gone. God's blessing go with it on its errand of consolation!"

Words are not much; but they are worth something, even under such a stress as this. We may be thankful for every generous utterance of sympathy and indignation that is lifted up in tones to reach across the sea. Who knows the good it may do? But if you are at a loss for words, you need not despair. At such a time as this there is more true eloquence in a ten-dollar bill—more power to reach the heart and sustain the fainting courage—than in volumes of tender and affectionate speeches. You are sorry for your persecuted and martyred fellow Christians; how much are you sorry?

I cannot understand what has so checked the flow of material aid toward these sufferers, unless it is a most needless uncertainty in the public mind as to whether their gifts will reach the needy. The changing reports in the newspapers about the reception of the Red Cross Society may have had something to do with it. Let me say that the question what the Red Cross may or may not be permitted to do, is not a vital one; we might almost say, not an important one. The work of relief was going forward with splendid efficiency before the Red Cross took the field, and it will go on even if the Red Cross should be excluded. There has been no time, with unimportant exceptions, when money paid to the Relief Treasury in New York could not be put down at any desirable point in the Turkish Empire within a week.

We must not forget, in our sympathy with the persecuted, that we are in the presence not only of unspeakable suffering but of an enormous crime. The great question before us—not the first in order, but the greatest in importance—is the question, What security can be taken against the periodical, systematic massacre of Christians by the Turkish Government? It is a question continually raised, and the most obvious answer to it continually hinked. I have attended many meetings on this subject, and heard many speeches. And I begin to find it a little tiresome to listen to eloquent reproaches against the Powers of Europe for their delinquencies. There is one great Christian Power whose responsibility in this matter has been strangely overlooked. It is a nation of ample resources of wealth and power; free from those trammels of diplomatic tradition and engagement which are so real a hindrance to all the rest; unimpeachable in its disinterestedness, and having a more immediate concern and justification for its interference than any other Power on the face of the earth. And what is that nation doing? Well, swaggering a good deal; bullying and threatening somewhat; but principally clamoring to the rest of the nations, "Why don't you do something? Go in and fight and protect our citizens and their interests, and we promise you our moral support!"

The question occurs to me sometimes whether if Mr. Belmont's supposable \$100,000 yacht on the Sea of Marmora or Mr. Vanderbilt's \$100,000 villa on the Bosphorus had been knocked to pieces with malicious intent by the cannon of the Turkish Government, we should not have heard a scream or two from the American eagle. The \$100,000 col-

lege built by the gifts of thousands of American citizens at Harpüt is bombarded by the Turkish army, and Dr. Barnum and his family happily escape alive. And the eagle is keeping his temper very well indeed. But then these were only missionaries, you know. It makes a difference. To be sure, the Sultan has promised full indemnity. I suspect the American Board would be glad to discount the Sultan's promise for cash. Will anybody offer one-tenth per cent. on the dollar for it?

NORWICH, CONN.

ARMENIAN RELIEF MEASURES.

BY THE REV. EDWARD G. PORTER.

The Armenian relief movement began more than five hundred years ago, in the reign of Edward III, when three Armenian refugees found their way to England and obtained an audience of the King at Reading. They brought tidings of a fearful massacre by the Ottoman Turks, who had overrun Armenia and compelled great numbers of the inhabitants to submit to the dread alternative of Islam or the sword. The strangers obtained generous aid from the King and people of England, and went back to the East loaded with gifts for the sufferers.

From that day to this, at certain intervals, the Turk has been guilty of the same atrocious deeds. Five hundred years have taught him nothing. He is still slaying his victims by the thousand, and leaving the survivors to perish from cold, nakedness and hunger. The latest tidings seem worse than ever. It is said that 60,000 have been slain, and as many more wounded, outraged, imprisoned, or abducted, leaving half a million utterly impoverished. This is a frightful tale, but alas! it is too true. The evidence admits of no question. Even if no one can give the exact figures, the situation is appalling. So great is the number of the needy that the charity of Christendom is invoked on their behalf.

This outbreak of Mohammedan fanaticism began with the Sassan atrocities in September, 1894. The Porte did its best to conceal and then to deny the report of this terrific slaughter, and Europe was slow to believe it: but the proof came at last, and an investigating commission was demanded. It proved a total failure, through Turkish obstructiveness and duplicity.

Finding that nothing was done to relieve the distress of the sufferers, a few friends of humanity in England organized a relief committee and appealed to the public for funds. The response was meager. A few meetings were held in Massachusetts and elsewhere in the spring of 1895, and emphatic resolutions were sent to our Government. During the summer and early autumn further details arrived, setting forth the horrors of the massacre and the great need of relief. Committees were then formed in New York and Boston, and a few thousand dollars were sent out for the use of Dr. Reynolds and Mr. Cole, the distributing agents for the Anglo-American relief fund, under the protection of the British Consul.

In October the reforms which England had proposed in May received the Sultan's unwilling signature. The discussion of these reforms during the intervening months, and the presence of the European fleets in Turkish waters, had led the Armenians to anticipate speedy intervention. The same consideration, however, led the Moslems, inflamed by fanatical zeal, to adopt a policy of defiance and extermination. Within forty-eight hours of the Sultan's acceptance of the reforms the decree had gone forth, and the hideous saturnalia began. Under Imperial license the Kurdish marauders and the Turkish authorities joined hands in a carnival of blood that has lasted ever since.

This new revelation of the spirit of Islam has encountered in our country a storm of indignation. The pulpit, the press, the Senate, the club, have freely uttered the popular sentiment of abhorrence for the oppressor and of sympathy for the oppressed. Every one was asking what could be done to stop the butcheries and to help the starving refugees. To the former question—strange to say—there has been no answer. To the latter the reply was prompt, loud and clear. Relief was possible, the transmission of funds safe, and distributing agents were already on the field in the persons of the American missionaries, over one hundred in number.

The existing committees soon issued additional information with appeals for money. All gifts were now acknowledged in the papers. Special meetings were held in thousands of churches. An Armenian Sunday was observed by many. Dispatches from the East and a flood of private letters of the most harrowing kind were widely published. Collections were taken in churches, Sunday-schools, societies, colleges and mass meetings. A few weekly papers opened their columns for relief subscriptions. Of these the *Christian Herald*, up to February 10th, has reported the creditable sum of \$23,500; the *Outlook*, over \$3,000; the *Montreal Witness*, about \$4,000; the *Canada Presbyterian*, Toronto, \$540; the *Lead-a-Hand*, about \$1,300. A few individuals like Mr. Bogigian and Mr. Guiesian, of Boston, and Miss Mary Hamlin, of Hampton, have collected funds privately to the amount of several thousand dollars. Dr. Field, of Bangor, has raised \$640 in small sums for Van. About a thousand Armenians in this country have contributed from their slender resources during the last two months no less than \$33,000, sent through their friend, the Rev. M. H. Hitchcock, of Boston, to their surviving relatives, nine-tenths of whom live in the Harpüt district and are now in a most destitute condition.

An Armenian relief fund committee of nine was organized in New York in August, and soon after enlarged to sixteen members, with Everett P. Wheeler chairman, and A. Ayvazian secretary. This committee issued several circulars and raised over \$4,000. Out of this effort grew in December the National Armenian Relief Committee, with Spencer Trask chairman, Brown Bros. & Co. treasurer, and with corresponding members in several large cities. The object of this organization was to give a national character to the movement as far as possible, and to secure

a larger financial response. When the Red Cross decided to take the field, the National Committee made an agreement to supply it with funds, as did the Boston committee. Each of these committees cabled \$25,000 to Miss Barton on her arrival, and the National Committee has now acknowledged the receipt of over \$80,000 for her use.

The Armenian Relief Association of New York was organized in September by the Church Club, with H. M. Kiretchjan as the general secretary. It has issued three valuable bulletins, held several public meetings in New York and elsewhere, and raised about \$15,000, a part of which has been used in promoting the interests of the cause in this country, and in seeking to move the Powers of Europe to keep their pledges to the Armenian people. The Association has sent its funds partly through the Grosvenor House Committee in London, and partly through the treasurer of the American Board at Constantinople. All the remittances reach the same destination and are distributed by the same hands. This committee has just issued a striking appeal to one thousand women of the United States, asking for \$100 from each, the names to be published by cities. The response to this call is already encouraging.

The Bishops of the Protestant Episcopal Church in the United States have sent a communication to President Cleveland, and to several rulers of Europe, invoking their earnest attention to the pitiful cry from this ancient and long-suffering Christian race.

The Permanent Relief Committee of Philadelphia has recently taken up this work and sent \$5,000 and more through the American Board. "The United Friends of Armenia" in Boston have furnished speakers for meetings, provided some public entertainments, circulated literature upon the subject, and have sent to the sufferers the sum of \$1,640.

Chicago has not yet reported very large receipts. Its committee has undertaken to extend its operations to several of the neighboring States. It has also a committee of ladies who have sent the Red Cross \$3,000. Detroit has assumed the work for Michigan. St. Louis has had collections in some of the churches. Baltimore has a large and influential committee. Twenty-five churches of Buffalo recently held popular meetings at the same hour on a Sunday evening, with collections amounting to over \$2,000.

The Venezuela imbroglio, and the occurrence of the holidays, caused an unfortunate setback in this work: but it is now felt to be more imperative than ever, and all classes and creeds are joining in the movement. The Boston committee has increased its numbers from five to fifty, and issued letters to all the mayors of New England, many of whom have promptly responded by holding meetings, as in Worcester, Salem, Lynn, Newburyport, Portland, Burlington, Norwich, Hartford and many other cities.

The press has done most effective service, and the clergy have been foremost in arousing public attention. It is a noticeable fact that the great cities are not giving in any such proportion as the smaller towns and country churches. Very few large subscriptions have yet been received. Ordinary collections will not meet the exigencies of the case. The appeal now is to business men, to large firms and bankers and persons of means. In every city there should be canvassing committees, appointed by the Mayor or the Board of Trade or some other responsible authority, to circulate subscription lists in person among the trades or professions, and acknowledge the amounts in the newspapers. Wherever this method is followed it yields far more than any other. Money only is called for; clothing, food supplies, jewelry and other gifts are not solicited. Such important business should, indeed, be organized systematically, like a political campaign, and then it will not fail of good results.

It is gratifying to know that the funds sent by the responsible committees have been at once disbursed among the needy in the afflicted districts of the interior without the loss of a single dollar. The arrival of Miss Barton upon the scene is hailed as a promise that official protection will now enable the distributors to execute their sacred trust with greater freedom and on a larger scale. It should also be known that the expenses of the President of the Red Cross, and her personal staff are provided for from private sources. The relief funds forwarded from this country during the autumn and winter may be summed up approximately as follows:

Through the American Board.....	\$110,000
" " Red Cross (Brown Bros. & Co.) about.....	55,000
" " other channels, perhaps.....	10,000
Total.....	\$175,000

The English relief committee, feeling keenly the failure of their own Government to discharge its treaty obligations toward the Armenians, have sought to make such reparation as was possible by means of private charity. At the suggestion of the Dean of Winchester, the Christmas offerings in many churches were devoted to this cause. A special hymn was composed for the occasion, suggested by Rom. 16: 20—"And the God of peace shall bruise Satan under your feet shortly."

The Duke of Westminster, as chairman, addressed a formal letter, February 1st, to the Mayors of the United Kingdom, calling upon them to initiate local relief measures. In response subscriptions have been opened by the Mayors of Manchester, Bradford, Salisbury, Dublin, and other places. It is thought that about £20,000 has been sent by this committee through the British Ambassador, and distributed by the consuls and American missionaries.

In Constantinople a considerable sum has been raised among the Armenians and foreign residents. Several of the embassies have opened a relief fund. The upper story of the Bible House in Stambül—a fine, large edifice—has become a depository for clothing and other goods. Hundreds of women, mostly Armenian, have devoted all their time to collecting, preparing and forwarding the articles.

Russian, Austrian and English steamers in the Black Sea have given free passage to the refugees from Trebizond and Samsun. No report has appeared of relief work undertaken on the Continent of Europe.

The Armenians everywhere are expressing the deepest gratitude for what the people of America are doing. Far more, however, needs yet to be done, if we would save the remnant of this long-oppressed nation, whose martyrs have stood so valiantly for the faith of the Cross on the outermost borders of Christendom.

DORCHESTER, MASS.

TRIBUTES TO THE MEMORY OF HENRY C. BOWEN.

AT the services at the late residence of Mr. Bowen, at 90 Willow Street, Brooklyn, on Wednesday morning, February 26th, preparatory to removing his body to Woodstock, Conn., for the public funeral and burial, the following address was made by Dr. Storrs:

ADDRESS BY RICHARD SALTER STORRS, D.D., LL.D.,
Pastor of the Church of the Pilgrims, Brooklyn.

I cannot but be impressed as I stand here, my dear friends, by the silent swiftness with which time moves on; for it happens that it was fifty years ago last week when I first saw the friend by whose funeral service we are gathered to-day, then in the full activity and energy of life; and the years intervening, which have brought so many experiences to him and to myself, now appear, to one looking back upon them, hardly more than "a watch in the night." Happening to be in Brooklyn at that time on a visit to friends, he desired that I should preach in the lecture room of the Church of the Pilgrims, which I did, and afterward that I should come to be the pastor of that church, of which he was then a member, which I also did, after an interval of eight or nine months; and thus our acquaintance began. He remained with his household in the church, however, after my coming into its pastorate, only a few months, five or six, leaving it then under a strong impression of duty, to establish the other church in the neighborhood with which he was long identified. Subsequently to that I met him chiefly in connection with the paper which he had at first aided, of which I had been one of the editors for thirteen years, and which at length came under his sole proprietorship and editorship. My relations with him, therefore, were not, after the earliest time, of a pastoral nature, tho I always was refreshed and invigorated by meeting him, and by feeling the strong impression of his peculiar and energetic force of character and will. Subsequently, within comparatively a few years, he has been accustomed to worship with his family during the winter months in the church of which I was and am the pastor, altho not personally connecting himself with it; and so those early pastoral relations have been in a measure resumed to my great happiness.

I have known him, therefore, well; and while it is never useful so to eulogize the dead as to bide from our minds whatever we may have observed of defect and imperfection, it is well that we recognize the character which God had wrought in a friend, and which has providentially been unfolded and matured in his varied and large experience of life. It is to the praise of God rather than of man that I speak what I speak.

He impressed me at first, and always afterward, as a man of unusually vigorous and vivid personality, of unusually vigorous—I may say intense—convictions on whatever subject occupied his thought; and these convictions were vitally rooted in his moral nature. They were not merely convictions of judgment. They had the grip which belongs to convictions that bind the conscience as well as the judgment, and they were therefore as enduring as they were intense. That was shown in his early antislavery opinions at a time when antislavery opinions ruled men out from the highest commercial and social circles in New York to an extent which we, looking back from this period, can hardly fully represent to ourselves. It was the same strength of conviction which made him so early and so energetic an advocate of the temperance cause. He showed his faith in this, when temperance was almost a forbidden subject in many circles, but when he formed, in his native village, the first temperance society there known, heading the list himself, I think, and persuading others to unite with him. It was the same strength of conviction which made him feel so deeply and earnestly as he did that the benign church order to which he had been accustomed in his early life had a right to a larger liberty and a broader place in the history of the country than it ever had reached; and it was the same earnestness and strength of conviction which led him to feel, so deeply and so earnestly as he did, that the old interpretation of the Gospel, which he had been taught in his childhood, was the sound and safe interpretation of the great message which had come from God, and that in it lay the moral life of the world and the glory of God.

All these convictions were intense with him, as I have said, because they were related to his moral nature and not merely to his intellectual force; and they were, therefore, operative convictions. He was always ready to bear, to endure, to give and to act, on behalf of them; never daunted, even in his earlier manhood in New York, when he faced the fury of the mob gathered around the commercial establishment of which he was one of the employes; never daunted, in 1851, in his subsequent separate commercial life, by the rage which surrounded his name in Southern papers with black lines, and warned merchants from that part of the land to have no dealings with him; never daunted, in the Republican campaign of 1856, when he expected success beyond what was realized; and never overawed by the turmoil which followed, or in the year 1857, when the great crash came, and when he and others were again denounced, as if treason were in their hearts, by a large part of the press of the country.

I have never known him, in all the years in which our acquaintance has continued, to fail or to flinch before any opposition arrayed against him; and the reason has been that the convictions which he maintained, and for the furtherance of which he was ready to give liberally as well as to act energetically, were convictions of the conscience and of the heart, as well as of the judgment. He was an untiring worker, as we all have known, for that which he believed to be the cause of truth and righteousness. In this early time he gave to the establishment and the maintenance of churches in which his faith and principles of order were recognized and regnant; in 1852 inspiring and offering the gift from his own firm of \$10,000, at the Albany Convention, out of which grew the great

The Independent.

Entered at the Post Office at New York as Second-Class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XLVIII.

NEW YORK, THURSDAY, MARCH 5, 1896

NUMBER 2466

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TWO SONNETS.

BY HENRY VAN DYKE.

I.

THE TURK'S WAY.

STAND back, ye messengers of mercy! Stand
Far off, for I will save my troubled folk
In my own way. So the false Sultan spoke;
And Europe, hearkening to his base command,
Stood still to see him heal his wounded land.
Through blinding snows of winter and through smoke
Of burning towns, she saw him deal the stroke
Of cruel mercy that his hate had planned.
Unto the prisoners and the sick he gave
New tortures, horrible, without a name;
Unto the thirsty, blood to drink; a sword
Unto the hungry: with a robe of shame
He clad the naked, making life abhorred.
He saved by slaughter, but denied a grave.

II.

AMERICA'S WAY.

But thou, my country, tho no fault be thine
For that red horror far across the sea;
Tho not a tortured wretch can point to thee,
And curse thee for the selfishness supine
Of those great powers who cowardly combine
To shield the Turk in his iniquity;
Yet, since thy hand is innocent and free,
Rise, thou, and show the world the way divine
Thou canst not break the oppressor's iron rod,
But thou canst minister to the oppressed;
Thou canst not loose the captive's heavy chain,
But thou canst bind his wounds and soothe his pain.
Armenia calls thee, Empire of the West,
To play the Good Samaritan for God.
NEW YORK CITY.

TO THOSE WHO DIED FOR THEIR FAITH.

ARMENIA, 1894 TO 1895?

BY MRS. MERRILL E. GATES.

"THESE loved their lives not, to the death!"
But we, at ease to day, who claim
Allegiance to the One great Name,
Could we as nobly die for Faith?

We challenge not the crucial test!
Self cannot prove to self its power.
If e'er should come that testing hour
God give us grace to choose the Best!

But these have overcome! Their Lord
In bitter death have not denied!
Have chosen still the Crucified
In face of bayonet and sword!

Our age heroic looms! Our eyes
Behold white martyr brows! Still hears
Our sin-gray world with unthrilled ears
Once more the martyr-chorus rise!

Come Thou to succor the great need!
Thy judgment shall not long delay!
God doeth his strange work to day!
The Judge is at the door! Take heed!

AMHERST, MASS.

ARMENIA.

BY WILLIMINA L. ARMSTRONG.

OUT of storms and peace light, out of confusing things,
Bound in mysterious fashion by the hindings of blood
and hate,

Lo, are the Nations assembled now
At the Twentieth Century Gate.

Leaning beside the portal: Close! in the name of God!
Over the Garden of Eden, in the evening of this our Day.
Over the breast of the mountain old
Where the Ark of deliverance lay.

Leaning beside the portal: Hark to the clashing arms!
Hark to the voice in the Garden, to the Nations of Earth
it calls,

"Bld! for the Woman is Christian blood;
And the sword and the hayonet falls!"

Sold! A Christian Woman! Sold in the name of
Christ!

Sold to her death in the Eden with its soil by her blood
made damp!

Sold in the eve of our mighty Age!
With the light of our Age for a lamp!

NEW YORK CITY.

THE TURKISH QUESTION.

The Blot Upon the Century.

THE TYRANT TURK AND HIS CRUEL WORK.

The Political Aspect at Constantinople.

ENGLAND, GERMANY, RUSSIA AND TURKEY.

The Subject Races and Their Religion.

THE RECENT MASSACRES.

MISSIONS IN TURKEY.

RELIEF MEASURES IN AMERICA

A SERIES OF ARTICLES BY

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THE TYRANT TURK AND THE CRAVEN STATES- MEN.

BY FRANCES E. WILLARD,

President of the Woman's Christian Temperance Union.

An ancient nation is being slowly slaughtered at the foot of Mt. Ararat, fifty thousand victims stretched out under God's sky in the slow circle of a year; women, pure, devout and comely, suffering two deaths—a living and a dying death; little children poised on the bayonets of Moslem soldiers, villages burned, and starvation the common lot.

On the other hand, Christian Europe, with seven millions of soldiers who take their rations and their sacrament regularly; statesmen who kneel on velvet cushions in beautiful cathedrals, and pray "We beseech thee to hear us, good Lord"; diplomatists who can "shape the whisper of a throne" and shade the meaning of an Ultimatum; but neither statesman, diplomat nor soldier has wit, wisdom or will to save a single life, shelter a single tortured babe, or supply a single loaf of bread to the starving Christians on the Armenian hillsides; "vested interests" are against it, "the balance of power" does not permit it, the will of the Sultan is the only will in the Empire of Turkey, and all the wills of all the Christian nations cannot move it one hair.

The Turk is a savage, while the statesmen are—over-civilized; he is a tyrant, while they are—craven cowards. Meanwhile, a star moves toward the East; it caught its light from the Star of Bethlehem. One woman, well-nigh seventy years of age, takes her life in her hands and goes forward to the rescue; she goes to bind up wounds, to give out bread, to light the fires on blackened hearthstones, to put hope into broken hearts. She is a greater power to-day for God and Brotherhood than all the statesmen, diplomatists and soldiers. The world's eyes follow her with love, they cannot see her plainly for tears.

Did our Heavenly Father overrule the wickedness of leaders to put before humanity an object lesson, on the broadest scale, of the futility of force and the omnipotence of Love?

EVANSTON, ILL.

INTERNATIONAL POLITICS AT CONSTANTINO- PLE.

THE ENGLISH, RUSSIAN AND FRENCH SCHEME OF RE- FORM—WHY GERMANY SIDED WITH RUSSIA—CAN THE SULTAN TRUST HIS ALLIES?—A TURK'S VIEW OF THE SITUATION.

BY GEORGE WASHBURN, D.D.,

President of Robert College, Constantinople.

For a year past Constantinople has been the great battle ground of European diplomacy. England was the first in the field. The occasion of her action was the destruction of the Armenian villages and the massacres of many of the people in the Kurdish mountains near Sassun, in August and September, 1894. The facts were denied by the Turkish Government, and she demanded an investigation and such reforms as should insure the safety and well-being of the Armenians. She invited Russia and France to unite with her in securing both these ends. They consented. Italy expressed a wish to join them, but this offer was declined. Austria and Germany were not invited, and did not wish to be, as they had no interest in Asiatic Turkey.

England, France and Russia worked together in apparent harmony, secured a Turkish commission of investigation and appointed their own delegates to oversee its action. This Commission, appointed in November, 1894, continued its sittings until July, 1895, and a report of its doings has just been published in an English Blue Book. Meanwhile the English, Russian and French ambassadors devoted their attention to the elaboration of a scheme of reforms for the six provinces in which the Armenians were most numerous. This was completed and presented to the Sultan as the minimum of reforms which the three Powers could accept, and his immediate acceptance of them demanded. This was in May, 1895. After a delay of more than two weeks, the Sultan returned an evasive and unsatisfactory answer. Up to this point the three Powers seem to have worked together in harmony. The other Powers, when appealed to by the Sultan, declined to interfere.

The question then arose what was to be done. Should these demands be presented as an ultimatum, and the Sultan be forced to accept them and carry them out? or should they be left where they were as so much good advice, which he might take or reject? England was in favor of coercion, but Russia and France opposed it. Just at this time the Liberal Government in England resigned; the Conservatives came in, with a practical interregnum until after the elections in July. Lord Salisbury took up the question as he found it. Russia and France persisted in their refusal to admit of the use of force, and gave this assurance to the Sultan. Still the three Powers pressed their demands diplomatically, and the English fleet came into the vicinity of the Dardanelles. Germany expressed her sympathy with the Sultan, but still advised him to come to terms with the three Powers. At the end of September came the outbreak at Constantinople and the massacre of some two hundred Armenians in the streets. Three weeks later the Sultan accepted, with some unimportant modifications, the scheme of reforms presented to him in May, and here ended the alliance of England, France and Russia. There had been no real harmony between them for some time. Russia and France remained in it, not to help the Armenians, but to control the action of England and, if possible, prevent her sending her fleet to Constantinople. Still there was no positive, acknowledged break.

Meanwhile there had been massacres at Trebizond, Ak Hissar, Bahurt, Giumushkhane, Erzingan, Diarbekir and other places, which showed that the situation was far more grave than any one in Europe had supposed. The excitement in England was intense. It was believed that there was a deliberate purpose to exterminate the Armenians, and the English Government believed that armed intervention was necessary to dethrone the Sultan, or at least to limit his power. Exactly what happened between the first of October and the middle of November between the Great Powers we do not know. There is reason to believe that Germany proposed to England to join the Triple Alliance, in which case the four Powers would go to Constantinople together. England refused, and Germany resented it, and threw all her influence into the scale with Russia. At this point

was formed the Concert of the Six Powers, which was simply a mutual agreement that no Power should act independently, and all the fleets gathered in the Aegean to watch each other. By the end of December it was evident that nothing would be done, and one by one they stole silently away, leaving the Sultan apparently master of the situation. There is no doubt that all through the year the Sultan showed consummate skill in this diplomatic conflict, and a better knowledge of the situation than most of the statesmen concerned in it. Technically he won the battle. England has been beaten and humiliated, and the Sultan is in close alliance with Russia, France and Germany, stronger, if he can trust his allies, than ever before. The Continental Governments have had a perfectly free hand in this conflict, because there has been no popular feeling of sympathy for the Armenians. The Continental press has either ignored the massacres or represented them as due to the revolutionary spirit of the Armenians. "Anyway," they have said, "who are the Armenians? What interest have we in these Asiatics?"

But can the Sultan trust his allies? In fact he has but one; France and Germany are simply bidding against one another for the friendship of Russia and follow her lead at Constantinople. The real victor in this conflict is not Turkey but Russia—who has played the part of a disinterested friend of the Sultan so well that she has for the first time in history driven England off the field and become the sole protector of the Ottoman Empire, thus realizing the dream of centuries. The first result of this triumph is a close alliance of Russia with Bulgaria, Serbia and Montenegro, and the overthrow of Austrian influence in the Balkan Peninsula, to be consummated this week at Sofia.

Russia is now supreme in this part of the world and can do what she pleases. What she will do with her newly acquired influence remains to be seen. She will do nothing for the Armenians. That is certain. She has not professed any interest in them. She has before her three possible courses of action from which she must choose one. She may seize upon the present opportunity, the best she has ever had, to come to Constantinople, first, perhaps, as the friend and supporter of the Sultan; but, any way, come to stay. The alliance with the Balkan States makes this easy, even if the Sultan should be inclined to resist. But he will not. It is only necessary to stir up serious trouble in Constantinople to make the coming appear as a friendly act of a trusted ally. If no effort is made to put a stop to the troubles in the interior or here, this will be an indication that this plan is in favor at the Russian Embassy here, if not at St. Petersburg, and may be realized soon. I do not think that either France or Germany would object. Austria is powerless by herself. Italy would be glad to resist but could not. England is doing her best now to persuade herself that she cares nothing for Constantinople.

The second possibility for Russia is to make her alliance with Turkey and the Balkan States as agreeable to them as possible, to do her best to restore and preserve order, and with them as allies to guard her rear and flank, to attack Austria and bring all the southern Slavs under her own rule, or at least under her protection. This is the dream of the Pan-Slavists, who are the strongest and most active party in Russia. This would mean a general European war; for Germany and Italy are bound by treaty to defend Austria from any such attack. France would improve her opportunity to recover Alsace and Lorraine. England pretends to believe that the old Austrian Alliance is no longer of any value to her, but the chances are that she would become involved in such a war.

The third possibility for Russia is to maintain the present state of things here, to continue to play with France and Germany, giving encouragement to both and securing the aid of both to destroy English influence in China and to gain a commanding position there herself, with some compensation to France and Germany. This might lead to a war with England.

It is plain that Russia cannot do more than one of these things, and to decide which is the most desirable and practicable will demand the highest statesmanship. My own opinion is that no deliberate choice will be made, but that, as in most Russian affairs, the decision will be left to chance and be determined by some accident, by a massacre in Constantinople, by some resentful action on the part of Austria in connection with the Balkan States, or by some event in the far East. Russia is never in a hurry. The Czar has determined to have grand coronation ceremonies in May, and will hardly be inclined to stir up trouble anywhere before that time.

This is the outlook at present. I am not a prophet to foretell what is to come in the future, and I know very well that nothing is more uncertain than the ways of European diplomacy. The Great Powers have, each of them, some general ideas of what they consider to be their interests. Each has a policy of some kind. But now that the telegraph has put an end to all independent action on the part of ambassadors, and everything is managed by the foreign ministers—diplomacy has become a hand-to-mouth affair. There is very little planning for the future. It has become an axiom that it is time enough to meet a difficulty when it arises. Nothing is more difficult than to get an ambassador, or a foreign

minister even, to express an opinion on what he would do under given circumstances next week. He is only too happy if he can get through the troubles of to-day. In addition to this there are special reasons for uncertainty at the present time in the character of those who control the action of the Great Powers. The Sultan, to begin with, has proved himself to be one of the boldest and most skilful diplomatists in Europe; and his point of view is so totally different from that of Christian rulers that no one can calculate in what direction it will lead him. The Emperor of Russia is a weak man, little inclined to rule and liable to be influenced now by one party and now by another. The Emperor of Germany is an enigma—some say a genius, some say a madman—at any rate, he is hasty in his decisions and has the most absolute confidence in himself. France has no stable government, and no able statesman. She is at the mercy of demagogues. The wisest sovereign in Europe is the Emperor of Austria; but he may die any day, and his successor is a stick. Lord Salisbury was described by Bismarck as not a man of iron, but a man of wood covered with tin plates; and his conduct of the Armenian question has seemed to justify this view. Certainly he had the game in his own hands up to the last of November, and if he had had the courage to order the fleet to force the Dardanelles and come to Constantinople he would have won the day and gained the place now held by Russia, whose complete triumph is not due to any superior skill in diplomacy either here or at St. Petersburg, but simply to Lord Salisbury's lack of courage to do what he wished to do.

With such elements of uncertainty in the methods of diplomacy and in the men who direct it, it would be folly to venture upon any predictions for the future. Things may drift on for months or years very much as they are to-day, or some unforeseen incident may change the whole face of Europe.

A TURKISH VIEW OF THE ARMENIAN QUESTION.

The Turk whose views are here reported is not a "young Turk" who speaks French, believes in no God or Prophet but himself, and talks loudly of dethroning the Sultan and setting up a representative government at Constantinople. He is not a high official who dares express nothing but official opinions. He is a genuine Anatolian Turk, born in Asia Minor, but long a resident in Constantinople, who has only a Turkish education, but is giving his son a professional training, intelligent and as well-informed as any one of his class. There have been no massacres in his native province; and it should be said, by the way, that where massacres have taken place there have been many Turks who have protected the Armenians at the risk of their own lives; and I know of several cases where they have actually lost their lives in defending Armenians. His knowledge of facts is limited to the official statements in the Turkish papers and the reports of Turks coming from the interior. His views represent the general feeling of the mass of respectable Turks in the city, so far as I can judge.

Why should these Armenians rebel against us? he says. We have watched over them and protected them for hundreds of years. They have lived among us and grown rich in dealing with us. We have respected their religion, and they have increased in numbers and influence. It is ungrateful for them to bring all this trouble down upon us, to organize rebellion, attack Turkish villages and mosques, and outrage our people. It is a great pity that so many have been killed and plundered. It is ruin for the country, and we are already suffering for it; but it is right to kill and plunder those who rebel against the Government. Our Sultan is the greatest and wisest sovereign in the world, and the most generous and kind-hearted. He has some bad men about him who deceive him, and there is a great deal of corruption in the Government; but he himself is good, and in punishing the Armenians he has acted in accordance with our religion.

But I am very sorry for them, because it is not their fault. They are good, harmless people, with whom we never had any trouble; but they have been stirred up to this by England, who has caused all this misery and slaughter just to secure her hold on Egypt. England has always been our worst enemy. She is always professing friendship, but always meddling with our internal affairs and seizing every opportunity to cheat us out of something. When she acts as an ally—as in the Crimean War—it is for her own interest, not ours. The row she made about the troubles in Bulgaria brought on the last war, and she took Cyprus from us and afterward Egypt. It was England that assassinated Sultan Abd-ul-Azziz and deposed Sultan Murad. Every one knows that Mithad Pasha was only a tool of the English Ambassador. And now she has brought on this Armenian trouble, with agents and committees, by stirring up the contented people to demand a kingdom of their own, like Bulgaria, while they are only a small minority in any part of the Empire. It is a great pity for the Armenians, but it is not their fault. They thought that England was coming with armies to help them.

Our only real true friend is Russia. Russia never troubles us about our internal affairs. She understands us and sympathizes with us. We have had wars with Russia and she has taken some of our territory; but it

has always been a fair, square fight with nothing underhanded about it, and when it was over we have been good friends again. So when this trouble was brought upon us by England, Russia took our side and stood by the Sultan by whose firmness and wisdom all the plans of the English were thwarted, and peace has been restored to all the land. Now Russia is our ally and no one will dare to attack us. It is all due to our great Sultan.

So much for our Turkish friends. There are other Turks among my acquaintances who are not such devoted admirers of the present system of Government, who would like to see the power and responsibility of the Ministers restored in place of the present system of Palace rule; but their view of the Armenian question and of the character of the Sultan is much the same. The "young Turks" express sympathy for the Armenians and invite them to join them in dethroning the Sultan. Those who represent this party are mostly in exile, and are known by their newspapers published in London, Paris and Egypt.

THE TURKISH QUESTION IN GERMANY.

SILENCE OF THE YOUNG EMPEROR—RESTRAINT OF THE SOCIALISTS—HATRED OF ENGLAND—RUSSIA AS A NEIGHBOR.

BY THE COUNTESS VON KROCKOW.

Was it Lord Palmerston who said of the Schleswig-Holstein war, now over thirty years ago, that nobody understood the cause of it but himself, and he was not sure? I remember reading the anecdote and retain this gist of it, which is, as it seems to me, the gist of a large number of political problems, the Turkish question included, altho few statesmen are so outspoken as to own their ignorance and confusion in the face of it. In Germany, during the recent disturbances in the Ottoman Empire, no one even set up as a seer; nor did any one go so far as to try to demonstrate the enormity of the crimes going on, as was the case in America and England, or denounce them, as did Gladstone, with weight and power. Not only light was conspicuously wanting, but passion likewise. The young Emperor, who is superficially considered a hot-headed champion in all current matters, was silent upon this. None of the many words which he uttered in public was spent on the massacres of Armenian Christians. What went out of his Cabinet to the press of the country was ambiguous or cynical in tone. The people were left without any clear or sharp impression either as to what was desired by the Ministry or what was being pursued by it. Its inaction during most of the time, its cross-actions on occasion—as when it refused to support England and Russia in the request to the Porte to permit extra vessels of war to enter the Bosphorus—its evident intriguing as time went on, alone gave the people a hint that its policy was, for the present at least, a policy of non-intervention.

Why this policy was adopted, native Germans understand as little as foreigners understand it. They are as much in the dark over the attitude taken by His Majesty's Government as outsiders are. In the Imperial Diet no interpellation has been made on the subject; and if one were ever proposed, it has been suppressed before it reached a stage that rendered the proposition a fit subject for public attention or scandal. Very probably no such proposition was ever broached or supported. For who should make it save the Opposition? And what does the Opposition consist of in Germany? Of Socialists and Liberals, or of men who are opposed by principle to war and State religions, and of the advocates of trade.

When the impulsive public in America feel moved to wonder over the apathy of the Germans before this grave and horrible spectacle going on in the Christian East, they should recall to mind, in order the better to apprehend it, certain far-reaching historical facts. Among these facts, for example, is the important one of religion having taken on the form of an established Church and, in the main, this Church has been subservient through its ministers to the powers that be. Now these latter powers were, until a recent period, many and oppressive. Hence, when antagonism raised itself, it raised itself against both the State and the Church. There are six million Socialists in Germany—working men and women, factory hands, artisans, petty burghers, the poor and ill-to-do of many classes; and this vast factor in the population disparage contesting with the brutal might of arms over religion, and, in the Turkish question, which is largely a matter of religion, they logically express deprecation of both contestants—Christians and Mussulmans. The Evangelical Synod in Berlin expels a pastor (the Rev. Dr. Naumann) for advocating Social Reform through Socialistic means; in response, the Socialistic multitude point in derision to holy synods that go further, and for a difference in doctrinal opinion, cause the exile of whole communities, or their torture and death, cause a Turkish question with all that it implies! There is indubitably private, intense sympathy among this class for the sufferers in Armenia; but publicly and officially all expression of it is excluded. The Socialists this very year have been schooled and trained in repression of natural feeling; they took no part in the jubiliations over the establishment of the

broke in, and he was the first to meet them. Judging from his beard that he was the priest of the village, they supposed he, of course, would have a large sum of money with him. He only had some bread, and taking a loaf from his bosom he gave it to one of them. They were enraged at this, yet would have spared him had he but raised one finger in token of acceptance of Islam. Refusing to do this, he was struck down by a sword and killed before the eyes of his wife and children. His body was then stripped and his family plundered.

The third to fall was Hanua Sehda, son of one of the first pastors, a member of our last theological class, and a preacher of much promise. After graduating in 1890, he ministered for a time to the Sert church, of which his father had formerly been for a long time pastor. He refused its urgent and oft-repeated call to become its pastor, and had been for only a few months with the Karahash church, which liked him much and had just built a parsonage for him. That Sabbath morning he led his wife, a graduate of our Girls' High School, and their three little children out of the dovecot, where with many others they had taken refuge the night before, and fled to a village half an hour away, which had already been plundered and where they thought, for a time at least, they might be safe. Benumbed with the cold and rain they were glad to find in one of the vacant houses a supply of fuel—cowdung mixed with straw, and made up into large cakes—and soon had a comfortable fire. Here they were joined by Pastor Hanoosh's widow and children and others. Toward sunset a roving band of Kurds came upon them as they were grouped around the fire, and stripped them, of most of what was still left them. Later, another band came and, enraged at finding nothing left for them to plunder, turned upon the men. These seeing that the Kurds meant to kill them, rushed out, and made their escape in the darkness, tho fired upon. Hanna had taken his two little boys out with him, but finding he could not get away with them he let go their hands and made off. Already faint with hunger and stiff with cold he could make but slow progress. So he was soon overtaken by the Kurds, to whom he refused to yield by accepting Islam to save his life. The last seen of him by one of his church members as he looked back in his flight, he was extending his arms to ward off the sword blow which bowed him down, after which a gun was discharged into his body. A few days after, one of his congregation, compelled by Moslems to go to the village where he was killed, saw that his body had been burned. His baby girl and youngest boy died that night from exposure, while the elder boy and his fair-looking mother were led away into captivity, from which, however, they were recovered later and are now at her father's house.

The fourth victim was pastor Aboshe, of Kutturbul, already mentioned as the first one wounded in the church Saturday night before the roof was broken in. He escaped through the broken door, and tho thrust with daggers as he passed out, made off in the darkness and climbed a tree in which he stayed till near morning. Then he got down stealthily, and made his way to a house in which cut straw was stored, where he stayed hidden until Monday noon, when he felt sufficiently revived to go out in search of his scattered family. He found them in a deserted bath not far from their own house, his wife uninjured, one child killed, a married daughter lying in a corner fatally wounded, in attempting to protect her husband who was killed, the eldest son severely wounded, while a younger daughter had been carried away captive. They passed Monday night caring tenderly for the wounded daughter, mourning over the captivity of the younger one, and praying for deliverance from further woes. Tuesday a roving band of Kurds went through the village to see if anything were still left to plunder, and, finally coming to the yard of the bath house began to abuse some of the pastor's congregation who had gathered there, as it was a more protected place than most. The pastor overhearing them, went out to try to persuade them to cease from further barbarities toward those who had already suffered so much. Perceiving that he was a "spiritual head," as the clergy are called, the Kurds at once called on him to renounce his faith and embrace Islam. He fixed a steady gaze on them, but said nothing. "Ha!" said one, "see how the *kafir* (infidel) still holds stoutly to his faith. Another said to him: "Just raise *one finger*" (this is accepted by them as a confession of *one God*. Mohammed his prophet, and you will not be harmed." Instantly he calmly replied: "I shall never raise my finger." Immediately a Kurd near him made a thrust at him with a straight dagger, while another a little further away put a bullet through him, right in the presence of several of his flock. His firm faith and bold confession of it in the presence of death was the weightiest sermon they had ever heard from his lips. He was the most scholarly and refined among all our native helpers. He came of an educated, priestly family, and his grandfather was the author of a grammatical work in ancient Syriac. Mr. Andrus's first sermon in Kutturbul years ago from the text, "Son, go work to-day in my vineyard," was the means of his conversion and of bringing him later into the ministry. Soon after graduating from the theological seminary he became pastor of the church in his native village, Kutturbul, and during his pastorate had erected a beautiful little chapel, the finest in our field; now, alas! used as a sheepfold, while the adjoining school building has been burned. Out of his congregation of 161 souls, 98 went with him into eternity, and of the 63 remaining 18 of them are wounded; most are scattered abroad—some of them we know not where. Half of our pastors have fallen, "not accepting deliverance"; half our churches are scattered; one-third of our stations are destroyed. But *God still reigns* (Ps. 2). He is faithful and true, and his promises *sure*. Pray with us that the desolate places may speedily be rebuilt; that his church, purified and quickened by this tempest of persecution, may apply itself with fresh faith and zeal to his work; and that he will shortly accomplish his purpose of grace for this land.

THE MASSACRE AT BIREJIK.

Birejik has about 300 Christian houses, or say about 1,000 souls, in the midst of a Mussulman population of about 9,000 souls. After the massacre at Urfa, on the twenty seventh of October, 1895, the authorities at Birejik told the Armenians that the Moslems were afraid of them, and that therefore they (the Armenians) must surrender to the Government any arms that they possessed. This was done, the most rigid search being instituted to assure the authorities that nothing whatever in the way of arms remained in the hands of the Armenians. This disarmament caused no little anxiety to the Armenians, since the Moslem population was very generally armed, and was constantly adding to its arms. In fact, during the months of November and December the Christians have been kept within their houses because the danger of appearing upon the streets was very great.

Troops were called out by the Government to protect the people. Since the soldiers had come to protect the Christians, the Christians were required to furnish animals for them to carry their goods. Then they were required to furnish them with beds and carpets, to make them more comfortable. Finally, they were required to furnish the soldiers with food, and they were reduced to a state bordering on destitution by these increasing demands.

The end came on the first of January, 1896, when the news of the massacre of several thousands of Christians at Urfa by the soldiers appointed to guard them incited the troops at Birejik to imitate this crime. The assault on the Christian houses commenced about nine o'clock in the morning, and lasted until nightfall. The soldiers were aided by the Moslems of the city in the terrible work. The object at first seemed to be mainly plunder; but after the plunder had been secured the soldiers seemed to make a systematic search for men to kill those who were unwilling to accept Mohammedanism. The cruelty used to force men to become Moslems was terrible. In one case the soldiers found some twenty people, men, women and children, who had taken refuge in a sort of cave. They dragged them out and killed all the men and boys because they would not become Moslems. After cutting down one old man, who had thus refused, they put live coals upon his body, and as he was writhing in torture they held a Bible before him and mockingly asked him to read them some of the promises in which he had trusted. Others were thrown into the river while still alive, after having been cruelly wounded. The women and children of this party were loaded up like goods upon the backs of porters and carried off to the houses of Moslems. Christian girls were eagerly sought after, and much quarreling occurred over the question of their division among their captors. Every Christian home except two, claimed to be owned by Turks, was plundered. Ninety six men are known to have been killed, or about half of the adult Christian men. The other half have become Mussulmans to save their lives, so that there is not a single Christian left in Birejik to-day. The Armenian church has been made into a mosque and the Protestant church into a mosque school.

adult members, has expanded into three churches. As we arrived only four days ago, and are expecting to start tomorrow for Lakawa to attend annual meetings of the Mission and the Presbytery, we have had time to take a look only at the parent church of Lampoon itself. Here we find a well-organized Sabbath school, a Woman's Prayer-meeting and a Christian Endeavor Society, all manned by Lao officers, and all well sustained. The Christian Endeavor has been a potent factor in almost forcing the women to diligence in learning to read and commit to memory the Scriptures. It has called into active participation in every meeting many of the hitherto "silent partners." All three churches of this province are ministered to by Lao ministers, and the church here in the city has been giving their stated supply his full support. Where once the church was hoarse in arms, then learned painfully to creep, we find it now walking alone, erect, and becoming firm.

Altho we have but just arrived we are impressed, in the third place, by the magnitude of the mission problems which are pressing for solution at our coming annual meetings. We have come to the point in our history when we must decide between a policy of expansion or one of centralization. We cannot afford to postpone the decision longer. We have been working in the past, trying to enter the nearest open doors, and praying the Father to send through the home church a sufficient foreign missionary force to allow of both centralization and expansion. But our conception of the extent of the Lao field has been steadily growing, and the crisis from the civil pressure without is upon us. If we are to expand we must do it now.

Again, there is the pressure from within. The ordination of eight Lao ministers, the printing of four hooks of the Bible in the Lao language, and the organization of four new churches and numerous Christian Endeavor societies, together with a concerted movement toward financial self support—all this has occurred within two years. We are compelled to face the questions of complete self-support of the churches, the raising up of an adequate supply of Lao ministers, and the whole question of a higher education. Unless we concentrate our efforts upon these lines who is to feed our rapidly growing churches? And if we do, what of the four millions and more who have never yet heard of the Christ? Must we wait till the growth and development of the Lao churches is sufficient for their evangelization? Or are there not many, very many, of the Lord's own among these millions of the present generation whom it is our duty and our privilege to gather out?

The last impression of which I will speak is that the mission is in an unusually prayerful attitude before God. We go up to Lakawn praying more earnestly and more unitedly than ever before for the guidance of the Spirit.

He will be the Divine Solvent of these problems.

Lampoon.

CHINA.

TRUE TO THE FAITH.

BY THE REV. JOHN ROSS,

Missionary of the United Presbyterian Church of Scotland.

In the general confusion and excitement, with the universal hatred against everything connected with the "foreigner," consequent on the influx into Manchuria of the Japanese, we anticipated that among the less instructed of our Christians there would be a falling away. It has ever been the anxiously carried out policy of our mission to as thoroughly as possible strengthen the character and faith of our Christian converts by continuous instruction in Bible knowledge. In leaving the converts to themselves, and the all-caring oversight of Him who called them out of darkness into light, tho we were not without anxiety, we were not afraid of the better instructed Christians throughout the province, especially in the large cities where congregations had been for years established. On returning to our stations in the interior, we found our trustfulness more than justified, and our anxiety groundless. With the exception of one man, wiled over by the lavish promises of the Roman Catholics, whose bishop and priest remained at their respective stations, no one fell away during our absence. Some of those who were catechumens before the war disappeared. But the first three missionaries who visited the outer stations after their return to the field of their labors received into the church by baptism over three hundred persons. The number of those applying for admission into the church numbered little less than as many more. All the stations are not yet visited. After we left, the officials seem to have taken more thorough precautions than ever to prevent any outbreak against our Christians or our property. If in some parts of China the officials were remiss, we can only warmly commend the conduct of the officials here. At present the outlook of the mission is brighter than ever; the only dark cloud hanging over us being the unmitigated wickedness of the Roman Catholics, who by their conduct have made the name of Jesus a reproach and a cursing among the non-Christian population. Their endless evils have roused many a riot before, they will cause more despite the efforts of officials to keep the peace. I may write of them somewhat more fully at another time.

Makden.

CONSECRATION.

BY THE REV. C. A. STANLEY,
Missionary of the American Board.

"Who is willing to consecrate his service—fill his hand—this day unto the Lord?" (1 Chron. 29: 5).

It was the usual week-ought prayer meeting. The occasion was after the meeting, to consider how to increase and properly use the offerings to the Lord. The leader was young Helper Chiao, recently graduated from the

SIAM.

A SECOND FIRST GLANCE AT THE LAO MISSION.

BY THE REV. W. C. DODD,
Missionary of the Presbyterian Board.

AFTER a two years' furlough in the home land, we have just arrived for the second time at our missionary destination, and for the second time we are taking a first glance and getting first impressions. This glance ought to be far more reliable than the one of nine years ago. Seven years on the field; two years of close contact with the best element in the home churches, much prayerful study of ethnological, sociological, civil and religious problems concerning the Lao people; glimpses of life in Europe, Asia and Africa *en route* to and from our field; together with rich spiritual blessings and enlarged conceptions of the scope of the Spirit's presentage mission—these are the factors of the enlarged vision and the more reliable impressions. And now for the impressions themselves.

First of all, a reimpression. We have seen the Chinese in Hongkong and Canton, as well as in other lands. We have met the Japanese in several of their own cities as well as several of our own. We came into contact with Africans both in America and in the region of the Suez Canal. Arabians we saw in Port Said and Aden. Colombos gave us India in a nutshell. And we made the acquaintance of the Malay family in Penang and Singapore. And then we came into contact again with our own Lao people for seven weeks in the river journey from Bangkok to our home here in Lampoon, in the Lao mission. And we are strongly reimpresed with the gentleness, politeness, simplicity, comparative purity, and especially the receptivity of the Lao race. More strongly than ever do we feel that God has here a prepared people to whom it is our duty to give the Gospel before the advent of such foreign elements as shall destroy this simplicity, purity and, with them, this receptivity. Almost if not quite five million Lao-speaking people, some subject to the King of Siam, some on the east now subject to France, some on the west and northwest subject to Great Britain, are at present accessible to and receptive of the story of redeeming love. We are reimpresed that France and Britain are each seeking for a portion of these people. Eventually all will probably fall to one or the other of them. Now is the crisis of missionary effort. Now is our opportunity. If we fail now we lose a great advantage.

Upon arrival home we are impressed with the rapid development within the church itself. The printing of several books of the Bible in Lao during our absence has furnished the material from which the Lampoon church has developed in several directions. Our Theological Training School has furnished available pastors. The church of Lampoon, which we left with two hundred and fifty

Theological Seminary, and entering with earnest consecration and bright prospects on his work as a preacher. He spoke of David's labors for the temple, the willingness of the people to give, and the joy and thanksgiving and blessing which followed, and which follow all such consecration.

He then reverted to the present time and place. The same spirit still exists; the same blessings are still bestowed. Let us think for a moment. We have been in the thought of American Christians. We have received blessings from their consecrated gifts and prayers. This chapel was built by their gifts. These schoolrooms by its side, remind us of their love. These boys learning to be good and useful, show us the outcome of their Christian thoughtfulness, and remind us that the Savior's love is still flowing into the world through his people. We are unknown to them, they to us; but they have, nevertheless, thought of us in our ignorance and need, and we here see an expression of that thought. They often in thought and mind see us and say: "There in Tientsin is our missionary and our school and our chapel; and a part of our service for the Lord are these, and the Christians who worship and work there; and then they pray for us—and for China. And those prayers are not lost; they are for us precious and helpful."

We must help ourselves by holding *all* for the Lord—first by giving ourselves. The Jews gave willingly; they gave royally; they gave with glad hearts; they received blessings divine. There is no loss in giving thus to our Father—all is his. It is the sure way of blessing—the road is a straight one; easily found, easily followed by the willing, loving heart. Blessing others, we are doubly blessed.

The address throughout was an appeal based on blessings received, tender, earnest, direct, fervid—right from the heart. I wondered whether it might help some besides "us" to a deeper, fuller, more loving consecration, and a better use of the Lord's blessings; and I wish I could put his earnest face and manner on paper as easily as the tenor of his words. I give what I can with a prayer that it may be blessed to a wider circle than "us."

Tientsin.

JAPAN.

A CHRISTIAN TEACHER.

BY THE REV. J. L. DEARING,

Missionary of the American Baptist Missionary Union.

AMONG the many Japanese who go to America for various purposes there is a considerable number who have in view education, not for missionary purposes or to fit themselves for teaching in mission schools or for the native ministry, but men who go independently of Christian influences, with the object of preparing themselves to work in the higher grade Government schools or university, or for some other position for which such an education abroad will fit them. Among these there are some who become Christians while in America. Perhaps there is no class of people who are more in need of the sympathy and prayers of their Christian friends in America than these young men on their return to Japan. Such men on returning to Japan too often find that their Christianity, which was such a help to them abroad, is just the opposite at home; and too many either renounce it as interfering with their prospects or live a very quiet, Christian life, making their faith as unnoticeable as possible. Attendance upon church services is omitted, and there is little beyond good moral conduct to mark them as Christians; while some, even while living this sort of a life, are made the target of much persecution.

These young men get little sympathy from their Japanese Christian brethren, who are apt to condemn the young man for not boldly facing persecution, as so many of his untraveled countrymen do, and fail to realize the peculiar loss that such a man has to bear; little sympathy comes from the missionary, for the young man more frequently shuns the missionary with the hope that it will make his lot easier with his own people. He rarely looks up the missionary to whom his friends in America asked him to go, as he does not wish to call the attention of other Japanese to his Christian faith. The missionary naturally enough does not find him among so many, and when he is found it is often hard to establish any mutual confidence for some time. With all the asserted religious liberty in Japan, these young men too often find that in their family, among their old friends, and especially among the school officials and students, if they happen to be teachers, there is anything but freedom.

By way of illustration of what is meant consider the following instance, which is by no means exceptional. A young man graduated honorably from Cornell and returned to Japan as a Christian teacher. He soon got a position as teacher of English in a certain high-grade Government school. His merits as a teacher were unquestioned, his scholarship was satisfactory, but very early there began to be agitation on account of his Christianity. In order that his faith should not offend those who were so strong in their antipathy to Christianity, he rarely attended church, he said little if anything about Christianity in his public capacity, tho' trying to live a life beyond reproach, and undoubtedly exerting in an indirect way an influence among his unchristian associates. His unwillingness to engage in that which was immoral or wrong caused him much unpleasant criticism among fellow-teachers, but also helped to raise the moral character of the school.

At a graduation exercise during the late war he gave the address to the graduates, and among other things spoke somewhat as follows: "Young men, you ought not to think that you are all to be soldiers; there are some who are called to be soldiers, but some are called to be teachers, others merchants, other doctors, and others in other walks of life, will honor their country." For this speech he was condemned in most unmeasured terms in the local papers as teaching disloyalty—a direct result of his Christian belief, it was claimed. The agitation was long carried

on and finally got into the Tokio papers; but the much unpleasantness was occasioned for the teacher and much was done to injure his reputation if he should seek an opening elsewhere, yet through the help of friends he continued in his position and quietly met the persecution.

Of late in a meeting of the Ken Assembly, or perhaps county officers we should say in America, a prominent official made a speech in which he was very strong in his denunciation of the employment of a Christian man as teacher in the schools, and advocated the dismissal of the one who gave such offense. When this was made public it was at once taken up again by the papers, and a new crusade was begun to secure his dismissal from the school. It was reported that he had become discouraged and would resign. When an evangelist in town heard this he went to plead with the teacher not to resign, feeling that his resignation meant that it was going to be harder than ever for a Christian to hold a position in the Government schools. He was met with the hearty declaration, "I shall never resign for such a reason." May God bless the man in his decision and uphold him in it. Let the Christian people in America follow with their prayers these young men who come back to face trials so peculiar that one who is not a Japanese cannot understand enough to sympathize truly in them. The day is coming when the various disabilities to the public profession of Christianity will be removed, and when a man who is a Christian will be respected equally with a materialist or Confucianist; when that day comes a new era will open in Japan. Christianity will have the support of many whom she does not now have, and the true strength of the churches of Christ will be better understood.

Yokohama.

ENCOURAGEMENTS.

BY THE REV. A. D. HALL.

Missionary of the Cumberland Presbyterian Church.

Throughout the entire Yamato Peninsula, with its eight provinces, which embraces our mission's field of operations, the aspect of the people toward Christianity, in spite of the well-organized opposition of Buddhists, seems to have undergone a change for the better. The audiences have been larger and more attentive than usual. Treaty revision, the work of the Red Cross Society during the war, the active moral support given the Government by Japanese Christians during the war, the distribution of Bibles and Christian tracts to soldiers, and other like works during the Japanese-Chinese War, have each in their measure contributed something to produce this change in public sentiment. At one point where three years ago a mob gathered at midnight to attack an evangelist, who escaped under cover of darkness only by means of a boat furnished by a native Christian, large audiences have gathered and quietly listened to the Gospel. In the same place where none of the Government school-teachers would be caught attending a Christian preaching place on account of the intensity of the public sentiment against it, teachers have recently come freely, and the children of the principal of the school have become members of our Sabbath-school. At another point where a preaching place was stoned and the meetings consecutively broken up by rowdies of the Shinto faith, and the interests of prudence and peace required a temporary withdrawal of the evangelist, there have been during the year some seventeen baptisms. The preaching place, which was upon the outskirts of the same city, has now been removed to near the heart of the business community, and work goes on uninterruptedly. At another point, near a large and celebrated Shinto shrine, the Mayor and officials furnish us the Town Hall, fuel and lights free, gather our audiences, and keep order from the beginning to the end of the services.

Almost every church and preaching place reports baptisms. In recent years the number of baptisms have been limited, as a rule, to only two or three points. This year all seem to have been blessed in this direction. In 1894 the baptisms numbered but 33; this year about 80. An important enterprise, begun several months ago, a Bible Woman's Training School at Tsu, province of Ise, seems to have started encouragingly. It now enrolls 13 students.

Five of the churches own buildings built by themselves and co-operating missionaries, without Board assistance from home, and another church has paid off an indebtedness upon its lot and has several hundred dollars for building. The churches have raised for all purposes \$1,742 07, and have received from the Mission \$2,116.20.

The relation between the Japanese pastors, evangelists and the missionaries has been most fraternal. The greatest praise is due to our native brethren for their zeal and fidelity. Our one great "drawback" has been the want of an adequate force of foreign missionaries to properly man the work. For well-educated young men who are willing to face the situation in Japan as it exists to-day and co-operate with the native Church, there is a field second to none in usefulness and reach of permanent results. On this account the Mission renews a call for at least a small reinforcement—a call perennially repeated for the last eight years, with the perpetual failure to obtain it.

Osaka.

MEXICO.

CATHOLICISM MODIFIED.

BY THE REV. S. W. SIBERTS, PH. D.,

Missionary of the Methodist Episcopal Church.

It has ever been the boast of Catholics that their Church is always the same. Nothing could be further from the fact. Romanism in Italy is very different from what it is in Protestant England, and the Catholicism of Mexico is distinct from what it is in the United States. Catholic tourists from the States scout the idea that the religion of Mexico is a legitimate fruit of their system. Spanish priests adapted their religion in many respects to the peculiar practices and beliefs of the Indians. The Aztec pyramids

and sites of their temples were chosen for churches; and the religion practiced there is a mixture of Roman rites and local superstitions. The Virgin Mary in many places receives the worship formerly given to Aztec divinities.

Foreign missions have changed the whole attitude of the Catholic Church toward us as also toward their own people.

1. A spirit of tolerance has taken the place of the violent hostility met by the first missionaries. This hostility often resulted in bloodshed, but under the present enlightened Government serious persecution is impossible.

2. Catholic priests and writers have been obliged to explain the difference between their system and Protestantism. This has evoked thought and discussion, and the people have been helped to the light. We have nothing to lose by such discussions, and, as a matter of fact, they have always resulted in our favor.

3. In order to strengthen and defend their cause they have been forced to establish presses and periodicals. The people are thus being taught to read newspapers, a thing heretofore unknown among the great masses of Mexico. A reading people cannot be blinded very long; and we look upon the increase of Catholic books and papers as a triumph for progress and an indirect preparation for the entrance of the truth.

4. Schools are an invariable and very valuable part of our work. We deem a good school a necessity in every mission station. By our presence our Catholic neighbors have been forced to open schools, and thus the children of Catholic parents enjoy privileges they would not otherwise have had. Education however limited and imperfect, is a kind of evangel and will lead the people into a broader and better life.

5. Our liberal distribution of the Bible has brought about a counter-movement on the part of the Catholics. The New Testament with notes and with the authority of the Roman Propaganda has been distributed by thousands in Mexico. "The Word of God is not bound," and I doubt not that many have been led to the light by reading that New Testament. I secured a copy and gave it to a Roman Catholic who would not, for any consideration, have received a New Testament from the Bible Society.

No one can study God's Word, even accompanied by notes by Catholic writers, without getting nearer to the Christ revealed therein.

Orizaba.

SPAIN.

BILBAO.

BY THE REV. WILLIAM H. GULICK,

Missionary of the American Board.

ON one occasion, a little time since, when two children were baptized, many strangers were present attracted by the ceremony. Some came to mock—but when the moment arrived they did not dare do so; while others were attracted by a praiseworthy curiosity to see what we would do on such an occasion, and were impressed by the solemnity of the act.

Among others there was present at this time one who not long before had heard the Gospel preached for the first time, and who had heartily accepted it. He had never before witnessed the ceremony of baptism among us, and he was deeply stirred by its simplicity and beauty, and by the intelligent part that the parents take in it—so greatly in contrast with the general Roman Catholic usage in this country, in which, with the exception of a few words, all is in Latin, and unintelligible to those most concerned. In his delight he said:

"I have never before been ambitious to make much money, being content to earn my living by the sweat of my brow. But to-day I long for the means with which I could take my pastor to my own town, that he might preach to my people as he has preached to us this afternoon. And then I would wish to take him to every town and village in Spain!"

And these were not mere words on the part of this simple, hard-working man. If he could not take me to his own town and people, he could bring those of his own family to us. He first brought his wife, and then his children, and then some of his neighbors. "According to his faith may it be unto him!"

In the mines, with rare exceptions, every Friday evening the pastor holds evangelistic meetings in one or another house, where he is always welcomed. After the school in the city of Bilbao, of which he is the principal, and in which he teaches several hours daily, is closed Friday afternoon, he takes the railway for the mining district, ten miles away, and then by the courtesy of the English mining director, on a mineral train, ascending the mountain for an hour, he reaches the heart of his great mining parish. The moment he arrives the word goes out in all directions that he has come, and that there will be a meeting in the evening at the house of such or such a brother, and generally the little room is full, with from twenty to thirty persons. Sometimes these meetings are of peculiar interest, the circumstances of their work being such that most of those who attend have made some effort to do so. They are either regular attendants who come for the love of it, or they are friends and strangers brought by these, that they may hear and be taught.

For six months in the year, not to say nine, these evening meetings are generally held in the midst of very trying weather: but as the pastor writes:

"Tho' the weather was always bad, neither the wind nor the rain, nor the almost impassable roads, nor the darkness, nor the distance kept away the friends of the Gospel and their companions who are interested. And always, after the meetings, long hours are passed in talking over familiarly the subjects touched upon, in answering questions, and in explaining difficulties that have occurred to them in their reading of the Scriptures."

The following day, Saturday, is generally spent by the pastor in visiting the miners at the workings, which attention is greatly appreciated, and where a few hearty words exchanged with the men (who do not leave their work) softens hard hearts, makes friends, and has won not a few to the Gospel.

San Sebastian.

March 19, 1896

Missions.

MARTYRED MINISTERS.

Reimpressions of the Lao People.

BRIGHT OUTLOOK IN MANCHURIA.

CHRISTIAN TEACHERS IN JAPAN.

Roman Catholicism Modified.

EVENING MEETINGS IN BILBAO.

Correspondence of THE INDEPENDENT :

The Rev. W. C. DODD, Lampoon, Siam,

The Rev JOHN ROSS, Mukden, China.

The Rev. C. A. STANLEY, Tientsin, China.

The Rev. J. L. DEARINO, Yokohama, Japan

A. D. HAIL, D.D., Osaka, Japan,

The Rev. S. W. SIBERTS, Orizaba, Mexico,

The Rev. W. H. GULICK, San Sabastian, Spain.

TURKEY.

OUR MARTYRED MINISTERS.

FROM A CORRESPONDENT.

THE storm of destruction which broke upon Diarhekir, November 1st, 1895, was not confined to that city but spread over most of the province. The Kurds rose up for slaughter and plunder of the Christians, saying that the Sultan had issued an imperial order to that effect. In the city of Diarbekir over 1,500 shops were sacked and hurned, many houses plundered, and hundreds of Christians slain, while in the province more than 200 towns and villages were plundered, some of them burned, and many of the inhabitants killed. Six villages in which we had work have been destroyed, two churches and five schools broken up, four ministers and two teachers slain; the people stripped of everything and scattered abroad, while the destruction of property is beyond computation.

Saturday evening, November 2d, the inhabitants of Kutturhul, just across the Tigris, east of Diarbekir, took refuge from the Kurds in the large stone church of the Jacobite Syrians, to which they had already moved their household goods. Fugitives from three other villages which had been attacked the day before, had also taken refuge here, so the church was packed with goods and people. That night the Kurds, with some men from Diarbekir, surrounded the church and began to shoot into the high, narrow windows by which it is lighted. Aho she Jacob, pastor of the Protestant church of the village, was the first one struck; but his wound was not serious, and he kept on his feet, giving such comfort as he could to his distressed companions. Seeing little effect from their efforts to dislodge the people and get at the hooty, about midnight the Kurds tore up part of the vaulted roof, and first throwing in firebrands through the opening, then poured kerosene down upon the blaze, at the same time firing their guns into the defenseless crowd of men, women and children. A frantic rush was made for the door; but it was locked, and could be opened with the key only from the outside. As is the case with most of the old churches, in order to prevent their desecration by being used as stables for horses, the door was very small, only some four and a half feet high by two and a half feet wide. After much effort it was finally broken open, and the smoke-stifled, flame-scorched, terror-stricken crowd poured out from the narrow egress, only to meet a deadly shower of bullets from the surrounding Kurds.

Among the crowd was pastor Jurjis Khudhershaw Anteshalian, a graduate from our Theological Seminary in 1868; for some years pastor of the church in Mosul, later engaged in evangelical work in Egypt, whence he had but recently come to visit relatives. As he came out he was at once recognized by his hard and intelligent face as one of the clergy, and was seized, thrown down and clubbed. One of the hooks which had been scattered about by the marauders was thrust into his mouth, and he was mockingly called upon to read the church service. Firebrands were then thrown upon him, and, as restored to partial consciousness by the pain, he began to crawl away, he was clubbed again, drawn back and hurned to ashes.

The next to suffer was pastor Hanoosh Melki, of Karabash, three hours east of Kutturhul; a classmate of pastor Jurjis, an earnest worker, and especially efficient as an evangelist. He was ordained and installed pastor of the Karabash church at the time of its organization, but had resigned, and was expecting a call to the church in Sert, which was then on the way to him. Kurds attacked the village Saturday afternoon, November 2d, but were repulsed; and that night most of the unarmed villagers took refuge in the large buildings erected around the outskirts of the village for dovescots. Having received large re-enforcements during the night, the Kurds renewed the attack at daybreak Sunday, in spite of a cold, driving rain, which had set in, and, getting possession of the village toward noon, began their horrible work of pillage, hurning and slaughter. As soon as pastor Hanoosh, in the dovescot where his family and many others had taken refuge, knew that the village had been taken, he tried to open the small door opposite one at which the Kurds were already trying to force an entrance. Before he could get it open they

from the dead, having by death trampled Death underfoot and having graced these in the tombs with Life").

See, where in the south the balls of Greek fire are tossed over the ramparts of the Acropolis, lighting up Athena's great temple and Erechtheus's shrine with the splendor of a Christian festival.

Never did the white bars of the Parthenon and the marble glories of the Propylæa gleam more resplendent. See, too, how in the north the people are zigzagging down the steep paths of high Lycabettos, from the chapel of St. George.

In the city below, rivers of lighted candles pour along the narrow streets and wind narrower alleys to the houses where the great Easter dinner is waiting.

As I pass along, I am greeted with the Easter salutation—"Christos anestē!" ("Christ is risen!") and devoutly respond: "Alethōs anestē!" ("He has risen indeed!").

OHIO WESLEYAN UNIVERSITY, DELAWARE, O.

FROM THE SPANISH POINT OF VIEW.

BY THE REV. WM. H. GULICK.

It may well be doubted whether in any other nation in the world the "love of country," the sense of national dignity, and uncalculating patriotism, is a more marked trait of character than it is among the masses of the Spaniards. It therefore does not follow that, because as compared with another nation they may manifestly be at immense disadvantage in all the conditions likely to give them victory in a war with that nation, they would not unhesitatingly join in contest with such a power on a question touching territorial integrity or national honor.

In the congressional votes at Washington in favor of recognizing the belligerent rights of the Cuban insurgents, and in the discourses in the Senate, Spain has been wounded to the quick on both these points, and with the inevitable result. In a flash the whole country has sprung to arms, and there seems to be no reason to doubt that if the American Congress should make effective what as yet is only advisory, or tentative, Spain will fight for her honor and the maintenance of what she considers her sovereign rights. There will be no asking, "Can we—or can we not?" The question of honor covers the whole case.

As to whether or not they would win in such a contest ask Castelar, the great tribune of the Republicans. He says:

"The attacking Republic would perish if it should impinge upon an unconquerable people such as the Spaniards are, who care not a farthing for a twenty years' war. . . . Reconsider your act as you have done in your conflicts with England; do not let it be said that you draw back before the strong and are insolent with the weak. But we are not weak. All those who thinking so have attacked us, have been shattered against a valor the chief element of which is not passion but constancy."

This is the sentiment that in all the different tones from the elevated phrases of Señor Castelar to the bitter abuse of the smaller minds, has been poured out upon the country for the last ten days. The only wonder is that with it all, the "manifestations" have not been more violent than they have been. And it is a most hopeful sign that the mood of the people is somewhat changing when the paper of the largest circulation in the country, with one exception, and the leader of Republican thought, *El Liberal*, of Madrid, should express itself with the comparative moderation of the following editorial article:

"We are well aware that no Government can prevent noisy manifestations of its people when they feel that their honor, their independence, their sovereignty have suffered a deep offense. But the justifying reason for such manifestations is that the offense exists, that the outrage has been felt, that the heart of the nation has been hurt in the deepest fibers of its patriotism.

"What offense has the United States received from Spain? Is it not, perchance, our country that has suffered in silence the outrage of the declaration of belligerent rights. Is it not our country that is threatened with an intolerable and shameful intervention? Is it not the Spanish nation that has had to clothe herself with all her prudence, all her reasonableness, all her calmness to avoid explosions of a just sentiment of protest?"

"For this reason we find no excuse nor justification possible for the deeds that are reported to us by telegraph from New York. Students of the University of Princeton, N. J., have burned a picture of the King of Spain, and have dragged through the streets of the town and have torn to pieces the flag of Spain.

"Neither can acts like these in Spain be justified; but here, the sternest jury of the opinion of the civilized world would at least find extenuating circumstances, and in some cases freedom from blame. But how can those be exonerated who, belonging to the very country that has committed the offense against international law, and against the patriotic sentiments of a friendly power, indulge in such deeds?"

"What official acts on the part of Spain can be cited? what acts of the different departments of her Government that in the slightest degree infringe the Rights of People, that wound in any way the sovereignty of the Federal Republic? On the other hand, is it not the Senators and the Representatives in Washington who describe the Spaniards as barbarous? Is it not their Committee on Foreign Affairs that has proposed the recognition of the belligerent rights of the insurgents and the filibusters? Is it not the legislative power that proposes to ask of Spain the independence of Cuba?"

EASTER IN THE GREEK CHURCH.

BY PROF. RICHARD PARSONS.

THIS year more than one hundred millions of our fellow-Christians of the Greek communion celebrated Easter with us. This is a rare occurrence. The Easter of the Eastern and the Western Churches will not synchronize again until the year 1906.

The difference in the time of observance is due partly to the arbitrary manner of determining Easter in both Churches, and partly to the difference of calendar, the Greek Church strenuously adhering to the old Julian Calendar, now twelve days slow, whereby she calls this Easter not April 5th, but March 24th.

Easter being the greatest festival of the Greek Church, its observance is not only national throughout Greece, but universal and coextensive with that widespread communion. In Athens, the last Sunday before Lent was celebrated this year by a carnival and a parade. An immense procession paraded the streets with banners and transparencies, while beans and corn were freely flung from carriages and wagons at the happy sidewalk throng. The advent of the vegetable régime was celebrated by a clown clad in a suit thickly incrustated with beans. The masquerading, so dear to the Greek heart, has its last day now. The following day, Monday, is a fête for a visit to the sea at Peiræus or Phalerum.

These Lenten wagon theatricals and street moral plays now have their days. These performances are not highly artistic, their coarse realism being quite acceptable nevertheless to the street crowds.

Lent itself is observed with no great rigor. Two years ago the awful earthquakes occurred in Lent, especially on Good Friday. An old lady in Eretria, in the island of Eubœa, assigned the earthquake as a punishment for the indulgence of the people in meat during Lent. Passion Week, however, is generally observed under the name of the Great Week, and Good Friday under the name of the Great Friday. An interesting feature of Friday night is the carrying of the "epitaphs" along the street. Each church takes pride in furnishing an elaborate epitaph to commemorate the trifling inscription on the cross. The carrying forth of this banner closes a long service, in which the people have heard read appropriate lessons from Matthew and Luke and have advanced to kiss a great cross near the altar. Vigorous chanting is maintained by the semi-choruses of men and boys on either side of the priests. The organ is not allowed in the Greek Church.

Saturday of Passion Week is devoted to the descent of Jesus into Hades, a thought more emphasized in the East than with us.

The services of Easter Day begin on Saturday night. The readings are the first chapter of Genesis, the story of Jonah, the burning of the Hebrew children, and lessons from the Gospels on the resurrection.

The doubt and the belief of Thomas is read in Greek, Russian, Servian, Arabic, Turkish, Latin, French, Italian, German, English and Armenian. Ah, how many thousands of Armenians heard last year that beautiful story read for the last time forever! Thousands have been driven into Islam, and of other thousands their bones lie unburied, or buried only by the snow on their native mountains beside the black ruins of their little churches.

The Greek churches are all kept closed until the clock strikes twelve on Saturday night. At the signal for midnight the dense crowds who surround the churches unable to gain admission light their tapers, and the opening doors of the churches disclose a procession ablaze with the gleam of the high candles. At the Metropolitan Church the King heads the procession followed by the Metropolitan and archbishops down to the common priests.

Slowly they descend the high steps while the Great Anthem of Christian ages peals heavenward—"Christos aneste ek nekron thanato thanaton patesas kai tois en tois mnemasi zoën charisamenos" ("Christ is risen

"The mere discussion of that matter involves an outrage upon the good sense of the world, and which feeling is clearly shown in almost the entire press of Europe. The unprovoked insults, the iniquitous attacks, have wounded the universal conscience, and the sense of all civilized countries is shocked by the unheard-of conduct of the Yankees

"But these deplorable acts should serve us some good purpose. They show us what there is to hope from the friendship of a country that so offends us, and that to the offense adds further outrage. They serve to dispel the hope that we might have had of the conversion of President Cleveland to our cause. They serve to confirm still further the race-hatred that the North Americans have toward those who discovered them and civilized them.

"But even so, we must not do as they do. Our motto must be not to imitate in any respect the self-seeking defenders of the savage hordes of Cuba. Even with the shreds of our nation's flag before our eyes, we advise and we beg the Spanish people not to follow the example of the United States.

"The justness of our cause, the holiness of our rights, the dignity of our honor and the greatness of the heart of Spain, require that with undivided spirit we should demand all necessary reparation.

"Never more than now should calmness and prudence rule every act of the people, that now sees, by the course that events are taking, that soon we will have to do, as respects those who outrage and calumniate us, something of greater reach and efficacy than shouting and than burning flags."

If some of these phrases seem rather strong, they are so much more measured and mild than many that have preceded them in this same important republican newspaper, and in most of the other papers that I have seen, this editorial, as a whole, shows a most hopeful change of feeling. The good counsel to the people, tho mingled with not a little that is bitter, shows a degree of self-restraint that is greatly to the credit of the paper. For we must not forget that, from the Spanish point of view, the provocation given by the United States has been very great. Nor must we forget that, with singular unanimity, the English and the European press stands by Spain in this matter. The outspoken sympathy of the leading organs of liberal thought in England has especially comforted and encouraged Spain in her resolute attitude.

It is not my province to express any view as to the merits of the great international questions that are so deeply involved in all this controversy; but it is my duty and my pleasure to testify to the wonderfully considerate way in which we Americans, here in San Sebastian, have personally been treated during the intense excitement that has swept over the country during the past week.

There are in this house and family seven adult Americans. For fifteen years this missionary center has undoubtedly occupied a much more conspicuous place in the eyes of the community as *Americans*, than any of our countrymen do in any other city in Spain. But while the United States Legation in Madrid has been menaced, and the consulates in Barcelona, Valencia, Malaga and Cadiz, and in other cities, have in some cases been violently molested, and while the worthy Spanish gentleman and friend of ours, the United States Vice Consul in San Sebastian has resigned his office, on account of the strong feeling against our country, we have not been troubled in any way. At different times small groups have passed by the house shouting: "Away with the Americans! Death to the United States! Long live Spau!" but it was only the natural "expansion" of a few youths, and it did us no harm. Last Sunday, the eighth of this month, with no suggestion on our part, the Governor sent around six Civil Guards who, in their cocked hats and picturesque uniforms, quietly patrolled the neighborhood until ten o'clock at night. And tho it was a beautiful spring day, and "all the world" was on the streets, and the city band was playing national airs on the principal promenade, for a long time we have not passed so quiet a Sunday.

It is plain that the Government is doing all within its power to prevent noisy and irritating demonstrations throughout the country; and we cannot but hope that some way will be found by which these two great nations may come to an amicable understanding without the sacrifice of the national dignity of either the one or the other, nor of any principle of justice, or of any rightful claim on the part of any of those concerned, in Spain, in Cuba, or in the United States.

SAN SEBASTIAN, SPAIN.

SIEGE OF ZEITUN.

FROM A CORRESPONDENT.

ZEITUN has capitulated, but on the offer of terms that show the—but comments are better not put into letters these days, so I will give you the facts and you may draw the inferences.

Altho the town has held out for about three months against an army, 6,000 fighting men—not soldiers but mountaineers—could not forever withstand the Turkish Government forces. The whole civilized world has been looking toward that town to see it utterly exterminated; but the great and Christian powers of Europe, who have stood by and looked upon the death of tens of thousands of Christians in this land, concluded to throw a sop to the clamoring public by sending a commission to stand

in his miraculous resurrection Easter does not belong to them. To celebrate it is a lie. If they celebrate it because others do it is time-serving hypocrisy. Their action falsifies their belief. In doing it they are outraging their own consciences.

It is not for us to say who are those who thus deny the resurrection, further than that this is doubtless true of some who call themselves Christians, and who occupy the extreme wing in our liberal Churches.

But this suggests another question, namely, whether those who deny the miracles in the story of our Lord have the right to call themselves Christians at all. This question is discussed in the *International Journal of Ethics* by Prof. Henry Sidgwick, the famous English authority on Philosophy and Ethics, in a very careful paper on "The Ethics of Religious Conformity." Christianity, he says, with its various creeds, has adapted itself to many philosophies.

"There is much essentially modern about the Universe, its End and Ground and Moral Order, which will bear to be thrown into the mold of these time-honored creeds. But there is one line of thought which is not compatible with them, and that is the line of thought which, taught by modern science and modern historical criticism, concludes against the miraculous element of the Gospel history. . . . Let them build their edifice of ideas, old and new, and make it as habitable as they can for the modern mind; but for the sake of the ethical aims which we and they have in common, let them not daub it with the untempered mortar of falsehood and evasion of solemn obligations."

This statement of Professor Sidgwick is the simple, evident truth. A man who denies the resurrection of Christ may be a Jesuit in his ethical philosophy, but he is not a Christian in his religious faith. The supernatural is of the essence of Christianity, which is a religion and not a system of ethics. We do not say that one who takes the name of Christian is bound to believe everything that has been called a miracle even in the Bible. He may believe that the Book of Jonah is but a religious tale, and he may doubt on other points of critical interpretation; but on the essentially miraculous in the history of Christ, and chiefly on his resurrection from the dead, Christian faith rests as its one foundation; and the man is not a Christian in religion who denies it. We have respect for the honesty of those unbelievers who decline to call themselves Christians, much as they honor the man Jesus, and who prefer to assume for their organization the designation of Societies for Ethical Culture. To these thoughts the wide celebration of Easter Sunday this year gives proper occasion.

PROFESSOR PHELPS ON THE MONROE DOCTRINE.

EX-MINISTER E. J. PHELPS has made, in an address in Brooklyn, perhaps as able an attack as can be offered on the application made of the Monroe Doctrine by President Cleveland and Secretary Olney. Like all those who deny the application of this Doctrine to the Venezuela matter, he first reduces the original Monroe Doctrine to its minimum and then denies that new circumstances can at all broaden its application. That doctrine, he says, was nothing more than a specification under the general principle of international law that a nation may defend its essential interests. He says:

"It was the right of self-preservation inherent in every nation, and not only inherent, but it is its first paramount duty, the right of self-defense of all its essential interests against all dangers for the present or menaces for the future. That was the principle, and it was not derived from Mr. Monroe. It was a necessary fundamental idea in international law."

It is important to learn that the true Monroe Doctrine is a part of international law, as Mr. Olney contended.

Professor Phelps then proceeds to limit the meaning of the term "essential interests" as much as possible. They must be very essential, visibly and directly vital. He says of this doctrine of "essential interest":

"Its origin is necessity, its limit is necessity. It is based upon the necessity of the case—a reasonable and an apparent necessity. It goes as far as that necessity goes, however far that necessity may be. It terminates when the necessity terminates. . . . I venture to say that whatever exceeds the limits of that proposition is absolutely without warrant in international law."

Professor Phelps illustrates this by the operation of the balance of power in Europe, "its chief illustration." He says:

"The inevitable question is, What is that to you? Where is your safety endangered? When Germany annexed to itself Alsace-Lorraine, did anybody interfere? Why not? Because the danger was too trifling to constitute a danger to anybody. But suppose Germany had undertaken to annex France to the German Empire. Why, many nations would have felt that such a disturbance of the balance of power, such a menace, as would have brought them all to the front. What is the difference? The one is dangerous and injurious, the other of no consequence."

Professor Phelps is in error. If Germany in advance of war had threatened to annex, not Alsace-Lorraine, but one trivial foot of French territory, to the visible detriment of nobody, every European power would have intervened to protect France. The danger is in the concession of the principle, not in the act. For a very

different reason the Powers did not intervene, altho the balance of power was visibly and dangerously affected.

Russia, Germany and France did recently intervene to restore a district to China, altho the danger to the balance of power from its cession to Japan was vastly less than in the case of Alsace-Lorraine. There, in real fact, "the danger was too trifling to constitute a danger," either to Germany or France. In the parallel case and "chief illustration" of the balance of power in Europe, a remote and moderate danger justifies intervention, under all international usage; and the same is true with the corresponding Monroe Doctrine in America. It is not the immediate and serious danger to us that is to be considered, and we were beyond that danger in Monroe's time. There is something besides this selfish consideration; there is the fellowship of American republics, in which an injury to one is the injury of all; and we have our duty to see that the principles of independent self-government is not violated by their forcible absorption by any European power, even if the danger to us is remote and comparatively trivial.

Again, Professor Phelps attacks the appointment of our Venezuelan Commission. He says:

"We intimated that we must proceed to define that boundary by a commission, and when that definition is obtained Great Britain must acquiesce in our finding."

We have neither intimated nor said anything of the sort. We have simply appointed a commission to consider the matter whether the claim of Venezuela to the territory in dispute is so clear as to justify us in insisting upon England's submitting the question to arbitration. If the Commission should decide against England's claims, it is not proposed that we require England to submit to our decision, but that she submit to impartial arbitration, a very different thing, as Professor Phelps ought to see.

Thus Professor Phelps characterizes the position of our Government in this case:

"When you undertake to apply it to a case in which we have no interest, and with which we have nothing to do, and when you carry it to the length of saying we have a general right of supervision at will or caprice all over this hemisphere, it is nothing else but the language of a bully. That is exactly the language of a bully in private life, and what the fate of a bully is you don't want to be told."

We do have an interest in Venezuela, in this whole continent, more than Germany has in the Liao-tong peninsula. It is not a mere "jungle and swamp which has never been occupied," as he describes it, unless gold mines are so located, and unless the English settlers who, we are told, have occupied the territory in dispute, select jungles and swamps for their residence. Nor have we claimed "a general right of supervision at will or caprice all over this hemisphere." All we have claimed is the right to protect weaker republics against being forcibly robbed of their territory by European powers, and not even that by American powers. Chile may rob Peru of half her territory for all we should interfere; we only assert this one right, and to call that "the language of a bully" is not the language of a statesman.

Editorial Notes.

IN THE INDEPENDENT this week Dr. Cuyler gives a notable article gathering up his experiences of fifty years in the Christian ministry; Dr. A. H. Bradford, of the American Board deputation to Japan, tells his impressions of the Hawaiian Islands and shows his warm sympathy with the present Government; Superintendent Reinhart, of the Public Schools of Paterson, N. J., calls attention to the approaching centennial of the birth of Horace Mann; the Rev. B. Fay Mills, in response to a special request on our part, gives a personal explanation of what his purposes and plans are in his evangelistic work, it being called for by criticisms such as may be found in the succeeding article on his sociological views by Arthur Reed Kimball; Prof. Richard Parsons describes Easter at Athens; the Rev. William H. Gulick, writing from Spain, reports the feeling there toward the United States; a correspondent gives an extraordinary account of the siege of Zeitun and the part which the women took in its defense; Janet Jennings's Washington Letter is devoted in large part to Senator Hill; L. W. Crippen contrasts the earlier and the modern education of the artist; and the various departments are filled with abundant special information. The seventy-fifth anniversary of the independence of Greece gives an occasion for a long poem by R. U. Johnson, and there are other poems by Angelina W. Wray and Frank W. Hutt; and stories by Matty C. Nash, the Rev. John W. Buckham, A. H. Gibson and Louisa H. Bruce.

The *Christian Intelligencer* has published the last article written by the learned and always frank and fair Dr. T. W. Chambers. It is on the knotty question of Paul's belief in reference to the second coming of our Lord, and it makes statements that are taken to indicate a somewhat freer view in reference to the doctrine of inspiration than even conservative a scholar was supposed to hold. Dr. Chambers says that it is evident that when Paul, in his first Epistle to the Thessalonians, 4: 15-17, used the expression "we that are alive, that are left unto the coming of the

Lord," he thought it likely that he was to be one of those who should see that second coming; but, says Dr. Chambers, "If so, he evidently did not continue in the same mind." In his second Epistle to the Thessalonians he speaks of a "falling away" which must occur first and which implies a considerable lapse of time; and in the Epistles of the Imprisonment he speaks only of the termination of his earthly career by death with no mention of the second coming. In his last Epistle, 2 Timothy, he is looking for martyrdom, ready to be offered, and the time of his departure at hand.

"He has no idea of being caught up to meet the Lord in the air, but looks forward to 'the crown of righteousness which the Lord, the righteous Judge, will give to me at that day.' He looks no more to the Second Advent. . . . He expected martyrdom, and was not appalled by the prospect."

Dr. Chambers brings out the fact that if the great Apostle cherished this expectation of seeing the Second Advent of his Savior, and was obliged afterward to relinquish that hope, it does not derogate from his authority as one of the penmen of Scripture. He says:

"Beyond what the Holy Ghost taught him, he was as liable to error, mental or moral, as any other believer."

Such a change of view does not affect in the least his apostolic authority, and as to the time of the Second Advent he was left in the same ignorance as all other men, or, indeed, as Christ himself, who said: "Of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son nor the Father." And yet Dr. Chambers somehow fails to call attention to the fact that in the very verses which he quotes as showing that Paul anticipated himself seeing our Lord's second coming he says: "This we say unto you by the word of the Lord that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep."

THE new Commissioners of the Salvation Army, Mr. Booth Tucker, has not commended himself to the Christian Church of America by his attack upon mission work in India. He assumes that the missionaries stand as in a tower above the natives and "pitch the Bible and a sermon" to them, while the Salvation Army identifies itself, so to speak, with the people and reaches them by close contact with them. There could not be a more flagrant misrepresentation of the attitude of missions toward the Hindus than the Commissioner has managed to convey. The wonderful results that have been wrought in the past century could not have been secured by such a policy. While it is true that our missionaries do not usually don the Hindu dress nor adopt the Hindu mode of living they do come in close relations with the Hindus in their sympathies, and there is no such gulf between them as the Commissioner imagines. If any Salvation Army officer in India enjoys the love, respect and confidence of the natives more than hundreds of missionaries do we should like to be convinced of it. Certainly if the reports from India, which we have summarized elsewhere, are true, the Salvation Army itself has been attended with very moderate success in its campaign among the Hindus. If the Commissioner understands the conditions in the United States as little as he seems to have understood those in India the Salvation Army under his management is not likely to have a very good time of it.

IT was a very frank statement which Dr. Stimson made last Sunday morning to the congregation of the Broadway Tabernacle Church, in this city, of which we give a synopsis elsewhere. It was a difficult task which he had undertaken, when three years ago he left his St. Louis pastorate to succeed Dr. William M. Taylor. The Church had depended on the personal regard and admiration of the community for Dr. Taylor, and Dr. Stimson regarded it necessary to organize the activities of the Church more in accordance with the methods which have proved useful elsewhere. The opposition to him has centered in the board of trustees, and represents partly personal reasons, and to a large extent a difference of opinion as to methods of church work. Whether it is of any considerable magnitude among the members of the church will appear when his resignation is presented on Wednesday evening of this week. The congregations have been growing since Dr. Stimson's coming, altho it is to be expected that, with the movement of old members up-town, they will represent more the mid-town population, who need an active, working church quite as much as do the people who are flocking, with their churches, to the grand avenues and parkways on the upper west side of the city. If the Broadway Tabernacle can be left to do the work, under the guidance of a man of Dr. Stimson's energy and devotion, we believe that in its present central position it can not only maintain but greatly surpass the grand record of its past history.

THE Methodist annual conferences, many of which were in session last week, are discussing the question of the itinerancy in view of the meeting of the General Conference next month. It will be remembered that the General Conference of 1888 extended the term from three to five years. The committee on the itinerancy of the last General Conference made a report in favor of removing the time limit altogether. Under this action the Bishops would have had the right to appoint pastors to the same churches as many years in succession as circumstances would justify. But the General Conference voted against the report. Many conferences are instructing their delegations to vote against any proposal for the removal of the limitation. This is particularly true of the lay electoral conferences, which meet in connection with the annual conferences to elect lay delegates to the General Conference. The laymen are more conservative than the ministers, and it looks as tho a majority of the lay delegates would be opposed to any interference with the five-year limitation. Among the ministerial delegates there will be a strong minority if not an actual majority in favor of

such removal. Some of the conferences in the East have taken action in favor of such a modification of the system as will allow a bishop to appoint a pastor for more than the fifth year to the same church, in exceptional cases. The New York *Christian Advocate*, which has opposed the removal of the time limit, is in favor of a modification to suit extraordinary cases. What it proposes is some such rule as this:

"When a quarterly conference, without debate, in the absence of the pastor, by ballot, shall by a three-fourths vote of the entire membership of the quarterly conference, assigning the conditions of the pastorate as the ground for the necessity, request the reappointment of the pastor whose limit is about to expire, the Bishop presiding at the next Conference may return such pastor for another year, without regard to the number of years he may have served already in the charge."

This is a concession which would probably result in breaking down the rule. It is an extremely cautious advance, but it is an advance in the right direction. Whether in all cases where the extension of the pastoral term is desirable such a provision could be successfully applied is open to question. It is sure to make the quarterly conference the scene of lively contentions. Hitherto it has not been so. It has attended to its routine duties without being disturbed, except in rare instances, by divisive questions. It is easy to see that the power given to the minority of one-fourth and one to defeat the return of a pastor for more than the fifth year is a large one. If, where the desire is general that a pastor should be returned, the minority can muster one vote in addition to the one-fourth, it can defeat that general purpose and involve the church in trouble. Why would it not be far better to allow all churches and pastors to have the benefit of a reasonable rule, making the limit of a pastorate depend upon its conditions and not upon a canvass of the members of the quarterly conference or upon an iron-bound enactment?

EVERY Presidential campaign has its humors. By common consent the funniest thing in Mr. Reed's canvass occurred at the New Hampshire State Convention. It will be remembered that Senator Chandler some time ago charged that the agents of Mr. McKinley were using a great deal of money in advancing his interests. Senator Chandler was Chairman of the Republican Convention in his State last week, and perhaps by way of a delicate rebuke to him the committee on the platform reported and the convention adopted a plank, in which the name of Mr. McKintley was coupled with that of Mr. Reed as follows:

"We recognize as the most conspicuous among such candidates New England's noble and illustrious son, the Hon. Thomas B. Reed, of Maine, and that pure and able statesman and champion of protection, the Hon. William McKinley, of Ohio."

It seemed to Mr. Chandler that some explanation was necessary, and he wrote a long letter to Senator Lodge in which he charged himself with cowardice in not challenging this plank. He said:

"It was a base trick. They gave me only an hour's notice, and thought I would be too much of a coward to fight them. I was too much of a coward, confound it! I wish to Heaven I hadn't been; but old habit was too much for me, as you remember what a coward I was in 1877. Besides, I was afraid the scoundrels had a majority of the delegates, tho' it was clear to me afterward that the convention was for Reed, two or three to one. Then I plainly saw how cowardly I had been. This explanation may not be satisfactory, but it is all I can make."

It is regarded as an extremely poor explanation, altho perhaps no one felt that Senator Chandler was responsible for the deliberate act of the convention. But when a day or two later the chairman of the committee on resolutions made his statement, he promptly relieved Mr. Chandler of his self-imposed charge of cowardice. He said that Mr. Chandler knew of the purpose of the committee not simply one hour before the platform was offered, but he knew it the evening before. He adds:

"You were not a coward you simply accepted the inevitable." If Senator Chandler had said nothing, his friendliness toward the candidacy of Mr. Reed would not have been half so much suspected as it is. But the delegates of the State have hastened to declare their purpose to vote for Mr. Reed unitedly, and as long as there is a prospect of his selection.

It will be remembered that the Constitutional Convention of this State adopted an amendment, which was ratified by the popular vote, designed to prevent prisoners from engaging in productive labor. The Prison Association protested in vain against its adoption. It was almost the only flaw in the work of the Constitutional Convention. Fortunately it did not become effective when most of the other amendments did, and is not yet in operation. Meantime an amendment has been proposed to remedy the error of the Convention, and it was passed by the Legislature of last year. It must be passed by the present Legislature, and be submitted to the popular vote before it can be made effective. Until the first of January next the prisons will be conducted under the old Constitution. At that date they come under the rule of the unfortunate amendment to which we have referred. The demoralization and collapse of discipline that will follow is evident when we reflect that productive labor is the means chiefly relied on in the prisons for keeping the inmates in order, and for reclaiming them to an industrious and honest life. There is no excuse whatever for rejecting the pending amendment. The plan it proposes to change has already been tried, and the result was so disastrous in the prisons that even the prisoners made piteous appeals to be allowed to go to work. While idleness was enforced the prisoners deteriorated, mentally, morally, physically, became restive and mutinous, until the prisons were seriously threatened with revolt. The system was abandoned because it had to be, as will be its fate if this disastrous policy is forced on the State again. The present law, known as the Fassett Law, is fair to all outside trades and laborers. Honest workmen cannot complain of its provisions, and it is admirably adapted to the disciplinary requirements of the prisons.

Let the Legislature adopt the pending amendment, and the disastrous change required by the Constitution to be made next January need not be made. To fail in this would be a great wrong to the penal institutions of the State.

In answer to the sneers against Latin and Greek and higher education for Negroes from those who think that industrial education is about all they ought to receive, we will take the record of the college graduates of Atlanta University. There are sixty-two now living, of whom eight are pastors of churches in the city of Chattanooga, New Orleans, Savannah, Selma, Charleston and Norfolk; thirty-six are teachers, of whom six are principals of public schools in cities, three principals of high schools, three professors of Greek, one at the head of the Biblical Department of Tuskegee Institute, one President of the State Industrial College near Savannah, one vice principal of the State Normal School in Texas, and others occupy similar responsible positions; three are physicians located in Denver, St. Joseph and Savannah. Not one has been sent either to Congress or the penitentiary. One is editor of a daily paper, and another editor of an educational journal. Doubtless quite as good a record could be made for Fisk University and one or two other similar institutions. Nothing less than a college course could have fitted these men and women for the responsible positions they occupy as leaders of their people.

WHILE it is not yet clear that the Egyptian Government, backed by England, means to attempt the reconquest of Khartûm, yet its ultimate conquest is a necessity to Egypt. Every year that it can be safely delayed increases the strength of Egypt and decreases that of the Mahdists. The power of the Mahdists was at the greatest in 1884-'85, and there was then no apparent possibility of interference by any other power. The four keys to Khartûm are Abu-Hamed on the north, by way of Berber; Suakim on the east by way of Berber; Massowah by way of Kassala on the east, and the Babr el-Ghazel on the southwest. Of these Suakim and Massowah were both in Egypt's hands. The Italians were allowed to go to Massowah and eventually to Kassala, but with the stipulation that Italy should abandon Kassala whenever Egypt was ready to occupy it. There was no danger in 1885 apprehended from the side of Babr el-Ghazel. Now Italy may have to abandon Kassala, and the occupation of that city by the Mahdists would be dangerous; but still more dangerous the likelihood that the Abyssinians would take it, having behind them Russia and France; for the power that holds Kassala holds Khartûm whenever it chooses. If any other power takes Kassala Egypt is compelled to advance toward Khartûm, at least as far as Berber.

...The House has at last accepted the Senate resolutions on Cuba, and it is known to the world that according to the opinion of both Houses of Congress there is a state of public war in Cuba which would justify the United States in recognizing a state of belligerency, in adopting an attitude of neutrality, and in using its best offices to bring about the independence of Cuba. The formal adoption of the resolutions is not of particular interest to anybody. It was known to the whole world what the attitude of Congress really is weeks ago; and as the resolutions have no hindering force upon the Government it is difficult to see what their passage will accomplish. The news from Cuba last week has not been of a character to indicate an early cessation of the contest between the Spanish troops and the Cubans. The health of the soldiers is suffering in that trying climate, and the wet season is near at hand when they will be decimated more by disease than by the bullets of the rebels. Evidences of increasing brutality on the part of General Weyler and his forces are too many to be disregarded. Those taken in arms are being treated as bandits; the hospitals for the care of the rebel sick are ruthlessly burned, and many cases of extreme brutality to inoffensive people, including women and children, are reported.

...We have a letter from the Rev. W. H. Withrow, D.D., indignantly denying the assertion of Mr. Hemmeon that during the late Civil War Canadians rejoiced over the defeat of the Federal forces, and would have rejoiced if the Union had been broken up. Dr. Withrow says that not less than sixty thousand Canadians enlisted in the Northern armies, and very few of them in the Southern armies; that Canada was the refuge for fugitives from Southern slavery; that its sympathies were with the North at the beginning of the war; that when Southern refugees came in great numbers to Canada and began to use it as a base of operations against the United States, the Canadian Government distributed a patrol force of nearly thirty companies of militia along the more exposed points of the frontier, and that the Canadian Parliament passed an act enabling the Executive summarily to arrest suspicious characters; that the news of the death of Lincoln thrilled the whole continent, and that from one end of Canada to the other the British flag was hung at half mast expressing the profoundest sorrow and sympathy. We have no doubt that every word that Dr. Withrow says is true.

...The Chicago *Review*, a Catholic paper, is trying to make out that the Catholic University at Washington is a failure, and declares that it has hardly students enough to be worth counting. Indeed in McMahon Hall he declares that "in reality, counting the colored students, several non-resident members and sundry marmots in short pants, there are, all told, thirty-six students." "Marmot" is a coarse French word for brat. He makes out that there are a little more than one and a half students for each professor, and declares that several of the professors are not even doctors, that three are Protestants, and that dislike to the Jesuits was the reason for setting up this unnecessary institution to compete with the Georgetown University, and he has "reason to think that the rectorship of Bishop Keane will end before the present year has run its

course." It is evident that considerable spite is in this criticism of an institution which has the highest indorsement from Rome. What we do not understand is how *The Catholic Review* of this city should quote this at length, and then ask what good can be expected from the publication of such criticism.

...We are glad to see that the subject of the exchange of pulpits has fairly come up for discussion among Episcopalians. Such was bound to be the fact after the Presbyterians broke off negotiations with the Protestant Episcopal Church on union on account of the refusal to recognize the parity of orders. A number of clergymen have written to *The Churchman* in favor of such an exchange of pulpits; but it is evident that they do not represent the majority of the Church, and no more would a majority of the bishops favor such a proposition. The letters which we published two years ago from the Episcopal Bishops were almost a unit against it, and had great influence with the Presbyterian General Assembly in indicating the position of the Episcopal Church. The Rev. William J. Wilkie thus speaks of the proposition to open the pulpit of the Episcopal Church to "our denominational brethren":

"I suppose there is nothing now to prevent them from speaking in the same way that laymen speak, but that is a different thing from recognizing them as commissioned ministers of God's Word. That, in any branch of the Catholic Church, would be revolutionary."

If so, it is time for a revolution. Certainly Jobo Hall is as much "a commissioned minister of God's Word" as is Mr. Wilkie.

...The Japanese are still pagans. They propose to celebrate their recent victories by erecting a gigantic statue of Buddha, the metal of which will be supplied from the ordnance captured in the late war. It will be 120 feet high, will cost \$1,000,000, and be erected at Kioto. In this case Japan recalls a familiar Japanese fable. Two aged frogs, one living in Osaka and the other in Kioto, were weary of the monotony of their homes and started out at the same time each to visit the other city. They met on the top of a mountain between the two cities. Standing up erect on its hind legs to look over a stone, the Osaka frog faced Kioto and gazed with all his eyes; the Kioto frog similarly faced Osaka and gazed with all his eyes. "It looks just like my own town," said each frog, "and it is not worth while to go further"; and so each turned about and went home. It did not occur to them that their eyes being in the back of their heads they each had looked backward and not forward.

...The Turkish Government apparently took advantage of Minister Terrell's absence from Constantinople to make another effort to get the missionaries away from Bitlis. The Secretary of Legation acting as *Chargé d'Affaires* however, proved equal to the occasion, and with the help of the British Embassy, secured a revocation of the order. Relief work, too, has been suffering somewhat, but at last appears to be on a better foundation. Miss Barton has secured the coming of physicians from Beirut to Marash where the suffering from fever is very great. Mr. Terrell arrived in this city last Sunday, and proceeded immediately to Washington to consult with the State Department as to the situation in Turkey. The most serious aspects of the situation are found in the apparently absolute control acquired by Russia over Bulgaria, and, if we may credit some reports, Rumania as well. Prince Ferdinand and Premier Stoiloff have gone over bag and baggage into the Russian camp, and the Sultan has given them his blessing.

...We are sure that especial interest will attach to the statement by the Rev. B. Fay Mills, which we publish this week, and which he has been good enough to make in response to an urgent request from us. If we are to understand that it is his purpose hereafter to seek chiefly not the conversion of unbelievers but the development of a higher type of character among Christians, that is a good object; but we fear that it will give too much scope for the agitation of false theories of political economy. We notice that at the session last week of the New York East Methodist Conference Presiding Elder C. J. North reported that the meetings conducted by Mr. Mills in New Haven were not so successful as was anticipated, and that "the actual results in conversions were practically nothing, and by no means came up to our expectations."

...It is to the honor of Archbishop Elder, of Cincinnati, that he has declined to accept for his residence the gift of a house and ample grounds, costing over \$100,000, for the simple reason that it would remove him too far from the Cathedral. He says that a large factor in forming and preserving the good spirit of the congregation is the personal presence and service of the Archbishop, to which the people are becoming accustomed, and that so long as the Cathedral is under a heavy mortgage and the whole diocese is laboring under the burden of removing it, it would be a wrong to the diocese and to the Cathedral congregation if he were to weaken its ability to collect and pay off the large share of that debt which has been assigned to it. The reason seems to be good, but such a declination is both unusual and honorable.

...On the morning of Easter Sunday Dr. Theodore L. Cuyler preached in his old pulpit, the Lafayette Avenue Presbyterian Church, Brooklyn, his fiftieth anniversary sermon, as he was licensed to preach in April, 1846. Dr. Storrs is his senior by seven months, and began to preach a year earlier. Dr. Cuyler is now the senior contributor to *THE INDEPENDENT*, and we hope he may write for us many years longer. His articles in *THE INDEPENDENT* come back to us published in various papers from England to Australia and in Swedish, Dutch and Spanish, and even the Marathi, as well as in the tongue in which he wrote them.

Mosaic rule far beyond its legitimate meaning that any objection can be raised to it. The English Parliament still refuses to allow such marriages, with the bishops in the House of Lords unanimously wrong.

... This is from *The Catholic Telegraph*:

"A subscriber complains of the existence, in his locality, of saloons in full blast opposite the Catholic church on Sunday mornings. This evil, says the *Catholic Citizen*, seems to be peculiar to Catholic churches alone. Saloon keepers do not build opposite the rural Methodist or Baptist church. Why? Has it ever occurred to Catholics to organize a boycott of saloon keepers who open their doors Sunday mornings opposite the Catholic church?"

Pregnant questions, indeed; questions that should give pause! But fancy that Methodist or Baptist church organizing a boycott under the circumstances—it would not know what more to do than it now does.

... It would be worth while to consider at length the great facility with which the Catholic Church produces visionaries, prophetesses and *stigmatises*. There are now in France two such girls, one of whom lately saw the Virgin and Child, and persuaded a nun and fifty other children that they also saw them; and they seem to have started a new pilgrimage. But the other, Mlle. Corédon, is an unusual character, and makes extraordinary prophecies, under the influence of the Archangel Gabriel. We shall be glad to believe one of her prophecies, that Russia will soon be bitterly punished for her complicity in the Armenian massacres.

... Mr. Frank Jones is one of the best-known men in New Hampshire. Every time the prohibitory law is mentioned his name comes to mind. He is an extensive brewer, and has figured in nearly all the legislative and legal fights that have arisen in that State. It was not strange, therefore, that the New Hampshire Methodist Conference should have been startled when it learned that Mr. Frank Jones had been elected a trustee of the Maine Wesleyan Seminary. Such a selection under the circumstances is little short of a scandal. While a brewer may devote his money to good uses, it is not seemly that he himself should be a director of a religious school.

... The documentary portion of the British Blue Book on Venezuela has been impeached. A section of a letter of Governor Light, of British Guiana, under date of 1839, in which it is stated that there are no documents in the archives of the colony respecting the western or southern limits of the colony, is omitted. The omission is not indicated in the Blue Book. It seems hardly possible that the suppression, if suppression there is, could have been deliberate. The honor of the compilers, or copyists, ought to be proof against such a temptation. No explanation has, however, been made of the omission.

... Republicans, Tammany men and all, have been transferred from the old Excise Board in this city to the office of the new Commissioner under the Raines Law. This is another indication that the party machine is in control of the administration of the new system. The provision allowing hotels to furnish liquor with meals on Sunday has added greatly to the number of hotels. But this attempt at evasion may not succeed, after all. It is too soon to adjudge the law a failure on this point. It has been a success thus far, at least in closing saloons.

... They are surprised in South Carolina at the number of Negroes who are able to register under the provisions of the new Constitution, which requires them to be able to read any section in it. At Columbia the bulk of those who appeared before the commissioners of registration on the first day were Negroes. The *Charleston News and Courier* says that "the general run of colored men could read the section just as well as the members of the convention who made the law."

... The Americans did admirably in the Olympic games at Athens with their eleven victories, more than those of any other nationality. The Greeks followed with ten after the Americans with eleven. The number of Americans who sent in notice of their intention to compete was twenty one as against forty two Germans, twenty three English, eighteen French, and from five to seven Swedes, Italians, Austrians and Danes.

... The preacher at the funeral of Von Schrader, in Berlin, actually dared to utter a vigorous condemnation of the duel, altho it was well known that the Emperor had given his permission to this duel. The agitation in the Reichstag and through the country may lead to the abolition of the custom, for the Church, in all its branches, is stirred up on the matter. Still, in Germany society rules the Church to a very great extent, as well as here.

... The Government receipts for the nine months ending April 1st were more than \$18,750,000 short. Senator Hill admitted, last week, that the failure of the Wilson Tariff to produce sufficient revenue was one of the reasons which compelled the Government to issue bonds. Congress is in session, and yet Congress cannot apply the remedy because the silver Senators, Republican, Populistic and Democratic, block the way.

... When we lament the fact that only one third of the communicants in our churches are men, let us consider how we should feel if the figures were reversed and only one third were women. It is greatly to be desired that the number of men were doubled; but if there is to be an inequality, it is better that the women should be in preponderant numbers.

... Professor Zahn, of Notre Dame College, Indiana, writes a hook in defense of evolution, is attacked for it by Mgr. De Concilio, and then is honored by the Pope by being called to Rome to be Procurator General of the Society of the Holy Cross. Really the progressive men are having their turn in the Catholic Church.

... The Higher Criticism runs mad in the veins of a Denver clergyman, Dean H. Martyn Hart, who finds ten documents in Genesis, one of them probably written by Adam, and Moses the compiler.

Religious Intelligence.

A MODERN APOSTLE.

BY BENJAMIN LABAREE, D. D.

FOREIGN MISSIONARY work as a movement under the guidance of the Divine Spirit often produces results very different from those planned for by the human workers. The strategy of the Holy Ghost in this campaign for the world's redemption is far-sighted and marvelous in its sweep. What seems to the spiritual soldier, with only human insight and foresight, as weak or wasted effort, or as disaster, may come in time to appear as fine policy on the part of the Divine Captain, to accomplish other and more important results.

An illustration of this method of the Spirit is met with in the history of the Nestorian mission in Persia. This mission was instituted with large expectations of its ultimate effects upon the Mohammedans of Persia, which have as yet been but partially realized, it has incidentally impressed itself with much power upon the great evangelical awakening which is now in progress in the Russian Empire.

Nearly forty years ago thirst for knowledge and spiritual life seized upon the soul of a simple-minded boy in a dark Nestorian village, and drove him, despite the scoffs and cuffs of his family, to the missionary training school at Mt. Seir. When he left that school in 1860, a youth baptized of the Spirit and giving promise of much usefulness, the missionaries were eager to retain him as a worker among his own people. But the providences of God took him to Russia. While there he became so appalled at the gross darkness of the Russian peasants that he felt called by the Holy Spirit to preach to them the Gospel in its life-giving power as he had come to know and love it. He studied their language; and in the guise of a pedler, with a few Bibles added to his other stock, he went forth, visiting farms and villages, and unfolding the Scriptures as the Spirit gave him opportunity and utterance. The now noted Stundist awakening was just at its very beginning. Joining in with this movement Jacob Dilakoff became one of its most active promoters. God's blessing rested upon him in a remarkable manner, altho a foreigner and a man of very humble pretensions. But the simplicity and devoutness of his character, with his great earnestness, gave him power among the Russian peasantry. The extent to which this new reformation has spread among them is already known, in part at least, to the Christian world.

The alarm of the Russian State and Church over its remarkable progress is written in the history of great ecclesiastical councils held to devise measures for its suppression, and in the rigorous persecutions, imprisonments and exiles, enforced upon all confessing to "this way." After a time our Persian apostle confined his labors to the Molokans in the Crimea, and on the Volga, over whom the authorities kept little watch. Here he gathered sixteen evangelical congregations, and receiving ordination at the hand of his missionary friends in Persia he went back and ordained ruling elders over all his little churches.

Most glowing tributes to the extent and importance of this work of Dilakoff's have come to the writer of this article, from Russian and English friends who were intimately acquainted with him and his sphere of labor. One has pronounced it of larger consequence than all the American missionaries had wrought in Persia.

In his occasional visits to his native country, the missionaries, in their ignorance of the real extent of Dilakoff's influence abroad, would have gladly detained him as a preacher of rare consecration much needed among his own people. But the Spirit of the Lord had raised him up for the grander service in Russia. Such an enterprise was never in the minds of the American Board in founding that mission in Persia. But it was part of the Divine policy bearing on the redemption of the great Empire of the North to a truer Christian standard.

This humble worker for the coming kingdom, so much blessed and so beloved by all who know him, joined himself with so many other Stundists, to the Baptists, a few years since. He continues his labors in a remote part of the Empire where hitherto persecution was not known; but in a letter received from him this winter he reports that the snares were being sent to entrap him there and early exile seemed a very possible fate for him.

For some years Dilakoff was supported in his work by contributions from his Stundist brethren, aided by wealthy disciples in St. Petersburg. In his present Siberian home he is dependent on the living afforded by the poverty-stricken people for whom he labors, which he ekes out by peddling such humble stuff as melon seeds and flea powder, sent him by his family on the Volga. The tale of his lowly life as he itinerates among those desolate villages, with its self-denials so cheerfully borne for the Master's sake, is touching in the extreme; and God is adding his blessing to the apostolic service of this consecrated servant, using him to lead numbers of Russians into the fold of Christ.

The whole story of the Stundist awakening is one of marvelous interest. It is a great missionary movement, without elaborate organization, backed by no hoard of foreign directors, supported by no wealthy treasury, yet vastly more fruitful in results than many missionary enterprises so sustained, all, moreover, in the face of tremendous opposition from State and Church. It will not answer to make hasty generalizations from its history as to methods for all missionary enterprises; but the subject deserves careful consideration at the hands of our boards, missionaries and native churches. There certainly is decided encouragement here to all faithful toilers in this work to a bolder reliance on the Divine factor in the cause, whose wisdom and power transcends our own so mightily, and often is in most effective operation when least so apparent to us.

ROSELLE, N. J.

RELIGIOUS NOTES.

THE seven teachers in Orange Park Academy, Florida, arrested for teaching white pupils in a school attended by Negroes, have been admitted to bail, to appear for trial in October.

... During the session of the Methodist General Conference at Cleveland, O., a daily *Christian Advocate* will be published, giving all the debates and proceedings in full. It will be under the editorship of Dr. Lucien Clark, of Baltimore.

... A council, including the Congregational churches of New York and vicinity, has been called to meet at the Broadway Tabernacle on Tuesday, April 23rd, at 2:30 P. M., to consider the resignation of Dr. H. A. Stimson as pastor of the church.

... Mr. Sammel H. Hadley, for nearly ten years superintendent of the old Jerry McAuley Water Street Mission, has been conducting a series of meetings among the different churches in this city and Brooklyn, with the purpose of arousing a deeper spiritual interest among Christians as well as to arouse interest in the mission itself, which is doing an increasingly valuable work and needs the hearty support of all the churches.

... The voting on the Baltimore amendment for the admission of women to the Methodist General Conference was completed last week. According to the figures of *The Christian Advocate*, of this city, kindly communicated to us, the total vote is 10,159. The vote for admission is 7,553; the vote against, 2,606. This is less than the required three fourths, and the amendment therefore fails. Three-fourths of 10,159 is 7,619. The actual affirmative vote is 7,553, or 66 less. The vote failed, therefore, by only 66. We understand that Dr. Monroe, Secretary of the General Conference, confirms these figures.

... In a discussion at the Nineteenth Century Club, in this city, last week, on "The Future of Man in the Light of Evolution," Prof. John Fiske, said:

"It is an era of skepticism, when all things in Heaven and earth are called upon for their credentials; but it is a mistake to think that the end of religious belief is at hand. So far from religion and the churches coming to an end, we shall see a revival surpassing that of the thirteenth century, which built the great cathedrals of Europe. We cannot prophesy anything; but it is logical to believe from deduction in a future world, because the progress of development as shown is opposed to a doctrine of extinction. The doctrine of evolution is distinctly in favor of the doctrine of a future life."

... The Carew lectures, at Hartford Theological Seminary this year, are delivered by Dr. George Leon Walker, now pastor-emeritus of Center Church, Hartford, on "Some Phases of the Religious Life of New England, with Special Reference to Congregationalism." Dr. Walker's immediate predecessors have been Maurice Thompson, in 1893, Pres. E. Benjamin Andrews, of Brown University, in 1894, and Dr. Charles Cuthbert Hall, of Brooklyn, in 1895. The Carew foundation has this advantage among seminary lectureships, that both subject and speaker are at the discretion of the faculty, and the lecturers are not confined to a single field. Dr. Walker's first lecture was delivered April 15th.

... In the continued absence of Mr. and Mrs. Booth-Tucker, the former in Chicago and the latter in California, no complete answer has been given to the statement issued by Commander and Mrs. Ballington Booth. Colonel Eadie, however, is reported to have said that it was "impossible that General Booth could have said and done what was attributed to him by Ballington Booth; that when the General was here and when he got back to England he was always talking about the glories of America and its institutions." It is reported that a statement has been issued from London to the effect that the whole series of letters will be made public before long. A most enthusiastic meeting of the Volunteers was held in Cooper Union on Sunday, at which Commander Ballington Booth made a powerful address.

... The committee appointed by the meeting of the ministers of all denominations of two counties held in Springfield, Mass., November 18th to confer on Christian union, has issued a circular accepting as the "bases of sympathetic consideration and study the Lambeth Articles, the propositions of the General Council of Congregational Churches and similar declarations by other bodies." It also proposes an annual union conference for worship and work to include both clerical and lay representatives, and recommend affiliation on this basis with the League of Catholic Unity. The committee includes the pastors of the South Congregational Church, Springfield, the Methodist Episcopal Church, Southampton, the First Baptist Church, Springfield, the Universalist Church, Springfield, and St. Paul's Protestant Episcopal Church, Holyoke.

... Bishop Latané replies to a suggestion made in an anonymous communication in *The Church Standard* with reference to the union of the Reformed and Protestant Episcopal denominations. He says that the real issue between the two denominations is fairly expressed by the word *priest*; that the Protestant Episcopal Church stands for all the ideas that are involved in the use of this word, including the idea of sacrifice in the celebration of the communion and the power of absolution, while the Reformed Episcopal Church is strenuous in rejecting the word and that for which it particularly stands. It seems to him, therefore, that the two Churches are "hopelessly apart." If there is one minister or one layman in the Reformed Episcopal Church who believes in priests and sacrifices and the divine right of the episcopacy, the bishop advises him to withdraw and unite with the Protestant Episcopal Church.

... The *British Weekly* has been sending inquiries as to the length of sermons preached in the United Kingdom on Sunday, March 8th, awarding two prizes, one for the long-

est sermon and one for the shortest. The result is given in the issue of March 19th. The reward for the longest sermon was divided; two ministers, the Rev. Donald Davidson, of the Free Church, John O'Groat's, Caithness, Scotland, and Mr. E. W. Bailey, of the Methodist New Connexion, Dane's Moor, Clay Cross, England, each having preached one hour and twenty-eight minutes. The shortest sermon was delivered by the Rev. G. Bicheno, of the Primitive Methodist Chapel, Clitheroe, occupying five and three-quarter minutes. The next longest sermon occupied one hour and twenty-two minutes: there were ten of an hour or more, fourteen occupied fifty minutes and more, and so on down to seven minutes, each number holding its own in good proportion. It is interesting to note that Principal Fairbairn, of Oxford, preached fifty-two minutes; Mark Guy Pearse preached fifty-one minutes; Professor Thonmaian, the Armenian exile, fifty-five minutes; Alexander MacLaren, fifty minutes; Professor Davison, forty-eight minutes; Thomas Spurgeon, thirty-seven minutes, and R. F. Horton, thirty-five minutes.

....The question as to the authority of the General Assembly over the presbyteries in regard to their acceptance under their care of students in theological seminaries not approved by the Assembly, came up in the New York Presbytery last week. A committee, of which John C. Bliss, D.D., was chairman, reported that in its answer to the request from the Presbytery last year the Assembly had given certain instructions in which "all due consideration should be shown by them as loyal presbyters," and added:

"But the Assembly further proceeds to 'enjoin' this presbytery as to its action with reference to the licensure of these students. In thus attempting to authoritatively control the presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers, and infringes upon the inherent rights of the presbytery, which are specifically reserved to it by our constitution, as to the exercise of its functions in the reception and licensure of candidates for the Gospel ministry."

As it was felt that action should not be taken on this report until after full discussion the presbytery adjourned to April 20th. On that day there were speeches by Drs. John C. Bliss and A. P. Atterbury in favor of the report, and by Dr. J. F. Sutton against it. It was finally decided to adjourn again for a week and then to take a final vote. At the first meeting a student in Yale Divinity School, who desired to be taken under the care of the presbytery, was accepted, altho after considerable discussion. At the meeting of the Presbytery of Morris and Orange a member of the senior class of Union Theological Seminary was likewise taken under care of the presbytery without debate.

....The Cultus Minister of Prussia recently, in a session of the Parliament, made some surprising disclosures in reference to the favoritism shown the Catholics from a financial point of view by the Prussian Government. The authorities had been charged with slighting the Church in appointments to public office and in support. The Minister showed, from official sources, that altho the Protestants outnumber the Catholics nearly two to one, and should receive only 1,500,000 marks to the Protestants 3,000,000 marks per year, they actually receive 2,500,000. Indeed, between the years 1833 and 1896 the Prussian State gave the Protestant Church the sum of 122,000,000 marks and the Catholic Church 179,000,000 marks, while her proportion would have been 61,000,000, so that the Protestants received 238,000,000 less than their due proportion. This disproportion is shown in many other ways. For the restoration of the great Luther Protestant Church at Wittenberg, the famous shrine of Protestantism, the Prussian State voted only 395,000 marks, but for the completion of the Cologne Cathedral granted 4,500,000 marks. The archbishops and bishops in Prussia receive at least three times as large a salary as do the Evangelical Superintendents; when they travel the "royal waiting-rooms" at the depots are at their disposal, and in many other ways the Roman Catholic Church and her representatives are favored. The same state of affairs exists in Bavaria, as reported by the Minister in a recent discussion in Parliament.

....An interesting correspondence between the American Baptist Publication Society, of Philadelphia, and the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., is published. The letter from the Northern society is a proposition that from July next to the end of this year, or six months longer, if necessary, the Northern Board print the Sunday-school publications now issued by the Southern Board, allowing them to bear the same imprint as at present; that from July 1st, 1897, the Sunday-school literature of the Southern Board, so far as it is substantially a duplication of that of the Northern Board, be incorporated with the latter and called "The Southern Series"; that one-half the net proceeds be paid to the Southern Board, which is to be allowed to appoint an editor for the series subject to the approval of the Northern Board. The latter also agrees not to push its own literature in the South. The reply of the Southern Board, which is dated April 1st, is a declination to accept the proposition, which is pronounced "neither desirable nor feasible." The Southern Board declares its intention of continuing the work intrusted to it by the Southern Convention, and says that the proposition submitted is not a business proposition, and the inducement held out is not sufficient. The proposition, moreover, is regarded as involving delicate questions which have been passed upon by the Southern Convention several times, and the Southern Board refuses to be a party to the reopening of the agitation. The Board, however, is in favor of Christian harmony and is willing to consider "a plan of co operation in which we could conduct each his respective work in a way that would render no injustice to either and be helpful to both." The Board announces that its decision is hearty and unanimous. The Baptist *Courier*, of South Carolina, expresses regret that the Southern Board did not simply

say that they could not accept the proposition, but would refer it to the Convention.

....We have seen a full copy of the letter written to *The Times of India*, by the Rev. R. Gillespie in regard to the Salvation Army in Gujerat. In addition to the items referred to in our issue of April 9th we call attention to two points of special interest connected with the effort to make a good showing for the Army during the General's visit. Just before the visit notices were sent throughout the province of a great meeting (Mela) to be held at Samarkha, when the General would establish loan offices for all the people of one district, and money would be supplied at a very low rate of interest. The result of this was immediately apparent to all who know the fatal propensity of the Oriental to borrow all he possibly can without the slightest regard to his ever being able to repay the loan. It was also announced that other things had been arranged on a large scale, that the Government were giving help, and that the native governor had promised to assist with money. Mr. Gillespie adds:

"And, as tho this scandalous notification were not enough to draw the poor Dheds together in thousands, bales of red Salvation jackets are being hawked about by the Army agents through the Dedwadas for sale at an unusually low price. They are said to be worth at least eight annas each, but any Dhed who is willing to visit the *tamasha* at Samarkha, and to partake of the feed that has been promised him, not to speak of the loans of money they are to get, can buy one for three, or perhaps two annas, and, thus arrayed in Salvation uniform, he will help to swell the host of hired beathen mercenaries to be paraded on the occasion for the special delectation of the General; and when they have served the object for which they have been gathered together, they will return to their Dhedism 'like the dog to his vomit, and the sow that is washed to her wallowing in the mire.' It is simply throwing dust in the General's eyes to represent such two-anna-wala, recanted Dheds as Salvation soldiers, and in the interest of the Army itself, and of the cause of common truth and honesty, I regard it as a sacred duty to expose the sham character of the shameful proceedings. Such questionable expedients are not worthy of the man who has deposed St. Thomas from the ecclesiastical position that traditional history has assigned to him, and now styles himself 'India's Pioneer Salvation Apostle, Commissioner Fakirsingh.'"

"AHMEDABAD, February 11th."

R. GILLESPIE.

Missions.

ANOTHER STORY OF MASSACRE.

BY AN EYE-WITNESS.

On October 11th we received news that the Moslem population of Bitlis had arisen against the Christians, and that 400 Christians were killed. Our hearts melted. The Moslems with us became wild against us, and the region round about us prepared to rise against us. But the Governor was on our side; he ordered a guard to go through the streets day and night, and the disturbances were quieted for a while. But fifteen days later the news came from Diarbekir that the Mohammedans had arisen against the Christians. They prepared once more for the killing of the Christians here, and the Governor was removed just at that time and was succeeded by the military commander. Thursday the news came from Diarbekir, and Friday all Christians left the market, as they said "as soon as the Mohammedans come out of the Friday prayer they will attack the Christians as they have done at Diarbekir." That Friday we all remained in the houses waiting our death. What a pitiful condition it was! We all were trembling like reeds in the desert from fear. At last that day nothing occurred; but three days after that Friday the guards patrolling the streets assured us that nothing wrong would take place, and everybody and all the friends began to say that "nothing will take place; do not be afraid." But this year the Catholics had built a new church with the old permission they had from the Government, and the Moslems were not pleased with that; but as they could not prevent the orders of the Government, they said: "As long as we cannot attack the Christians we will destroy the new Catholic church."

Four days after Friday, which was Monday, the twenty-seventh of October, all Christians were busy with their work and the guard was walking through the streets, and your father and I were in the market. Suddenly that portion of the market occupied by the Moslems closed, and all said: "We will go to destroy the new church." They went to the Catholic (Chaldean) quarter, and we from our fear ran to the house, leaving the booths open. Thus, as I was fleeing from the market, they threw stones at me and the same way at your father; but we reached home safely. Your mother and father and sister and brother and myself entered the house of a neighbor, as we saw it was better protected than ours. When the Moslems had gone to destroy the church the soldiers prevented them from doing so. Thus disappointed they swore at each other, "Why don't you go upon the Armenians?" They first descended upon the church. They pulled down the bell and carried it away; they killed four men in the church and wounded the bishop, but he did not die. They plundered everything that was in it and destroyed it, and they dug about six feet in the church, pretending to look for arms, and opened the graves of the priests, and from there they came upon the Armenian quarter. Whomsoever they met they killed. They plundered the houses, the market and the hotels. When they were busy about the church we took the opportunity to run away and hide ourselves. We all, except your father, went to the house of —, and your father remained in the house. I hid myself in the oven and put a cover on it, so no one could see that a person was in it. People from outside began to beat upon the door, but they were not able to do anything. At last your mother suggested that we all go to the house of the carpenter, our neighbor, who is a Moslem, and there seek protection. When the people moved away we left the house and went to the house of the carpenter. After that they came in larger force and opened the house of — and plundered

it all. When I left the house, being the last, a man with a pistol in his hand ran after me to the house of the carpenter; but God caused our neighbor, the carpenter, to be just at the door, to cause him to stop from following me.

From the middle of the forenoon to the latter part of the afternoon they killed and plundered. The guards were in the Christian quarters, and everything fine they took for themselves; the rest of the things were carried by the tribes around the city, by the Kurds and by the Mohammedans on the outskirts of the city. They carried all the bedding they could get. We were rather fortunate with the Moslems, for whoever had a friend protected him with his family, and therefore no great killing took place, as in other cities. None of the Christians made any resistance, and none of the Moslems were wounded, and for that reason the killing was not done on a great scale. Had any of the Moslems been killed they would not have left one of us living. Of the relatives, your uncle and your aunt's husband were killed. Your uncle's cousin and brother-in-law and your father's cousin were killed. These are all that you know. There were in all thirty-one that were killed, twenty-five killed out and out, and the rest died from fear. After that all the Christians remained in the houses of the Mussulmans for about a week. The Government began to give help to the Christians for about a week; but at last the population—some, not all—started a lie and said that in four days from the occurrence a firman from the Government had been issued that whoever is willing to become a Moslem will be let alone, but whoever refuses to become a Moslem they will cut his throat. Then some of fear became Moslems, and some said: "We will wait till to-morrow, and if the Government should order it then we will accept it willingly." So those who consented were made Moslems and those who did not become Moslems were left. But the Government heard of it and they notified the people that it was a lie; so twenty-four of the leading Armenians who became Moslems are now being taken to the mosque to pray and back; but they do not believe them, and they have not been circumcised yet. Thus they go to pray and come.

They left nothing for us except *burghul* (prepared wheat). All the books, and the books we kept our accounts in were carried away; the dishes they carried away, and those they did not want to carry they broke. Even in the house of the carpenter, our neighbor, where we took refuge, they stole some of our things. We had owing us some twenty-five liras, but we do not know how we are going to collect it. For example, your aunt's cousin owed us three liras, and now he is dead. Who is going to give it? and we have not the face to ask for it. Nobody asks another to pay his debt now. We do not know how God is going to take care of things. As far as we are concerned, compared with others we cannot say anything but thanks, and we have hoped that the end will be for good. Nothing has been left of schools, and as to Sunday worship, we don't go. Nothing took place in the Catholic quarter. One of the victims was in bed when the people entered the house, and one man folded up the quilt and carried it, while the other man lifted the sick man, and put him on the floor and took the mattress. They took the salt that was in the salt-pot; they carried off the lamp, according to the old custom; tongs and little shovels they carried off—everything they could lay hands on that was worth one para they carried away. After that they took the villages in order. First they went to the village of —; they plundered it and caused the people of the village to become Moslems; those who refused to become Moslems they killed, and after they had killed the people they burned the villages, and at the town of — there were only thirteen persons left. Of the town of — there were only nine. They killed Pastor Hanna's son on his breast, and afterward himself. They killed Pastor Hanush's son on the knee of his mother, and afterward the father. He had his money with him in a loaf of bread. He offered it to them to save his life. They took it and killed him. The wife of Mo'allim was carried off by the tribes and remained thirteen days with them—she and others, like the daughter of Pastor Abush. They cost thirty liras apiece to bring back; and when they were returned they had only one shirt left to them. Pastor Abush gave them forty liras, and then they killed him. Pastor Jurjis, who was with us the previous years and had gone to America and was sent from there as a missionary to Egypt, had desired to see his relatives, so he came to see them, and when at — they killed him with Pastor Abush. Many other teachers they killed whose names you do not know.

Yesterday there came a telegram forbidding the local government to give *teskerchs* (traveling permits) to any one who leaves the town. Indications of order begin to appear. Fear is gradually disappearing. We hope that the Lord will cause this thing to pass by; but we do not know what the end of it will be. Now there are about twenty leading Christians in prison on account of letters, and I am always afraid that this will be the cause of putting me in prison also. I beg you do not write anything that does not agree with the Government until God should be moved with pity upon us. I say again from the word of your father that you should not consider it begging to raise money for the little Protestant community of —. Now orders have been issued concerning the property stolen, and there are some of the Mussulmans in prison. I cannot write more about these things, as it gives me pain. Only one more thing I want to say concerning those who were killed. Their relatives and friends dared not to take them out to the cemetery to bury them, so the city took charge of them and dragged them like animals to the court of the church and dug a pit and buried them in it; for you know, according to the Turkish law, it is not allowable for a Mussulman to carry the dead Christians in their hands; so they engaged porters, and paid them six piasters apiece, to be dragged with the feet like carcasses to the church. This is all I can say about them.

I seal my words asking my God to keep us alive till the day of our natural death, that we, with his protection,

companion volume, *Antony and Cleopatra*, gives a copy of a bust of Cleopatra in the British Museum. Both volumes have the usual preface, glossary, and brief critical notes, with the usual good printing and binding. (Macmillan. 45 cents each.)

Allen and Greenough's *New Cicero*, edited by Profs. J. B. Greenough and George L. Kittredge of Harvard, while primarily edited as a Latin classic to be read in secondary schools, has been treated with special reference to the use of the orations as models of classic oratory. Its other special features are four introductory chapters, excellent biography, abundant illustrations, and an approved special vocabulary. (Ginn.)

The Jewess, Lenora, by Franc Busch, announces itself as a novel, though it is a volume of pocket size. It is a tale of Jewish society in the "old New York of the forties," not well told, but with a plot which keeps up the interest. (William Paulding Caruthers).—*I Married a Wife*, by John Strange Winter, is as modern as the preceding story is conventional. It tells how Derrick Lepscombe of the English Army married a girl who was more anxious to do good than instructed in social problems, how she went "a slumming" among the men of the regiment and their wives, and all the disasters that came of it. (Stokes. 75 cents.)—*The Victory of Ezry Gardner*, by Imogen Clark, strikes still another note. It is an idyl of Nantucket, and there is a mixture of humor and pathos that is conscientiously—a little too conscientiously—wrought out. The story is a good one, though the dialect is somewhat over done. (Crowell. 75 cents.)

We have all read and delighted in the papers which are now gathered in *Jersey Street and Jersey Lane*, a beautiful little volume which the lamented writer, Mr. H. C. Bunner, did not live to see. It contains sketches, "urban and suburban," of New York, among them the exquisite story of a Path—as beautiful in its brief way as Hamerton's longer story of *The Unknown River*—*The Lost Child*, *A Letter to Town*, *Tieman's to Tubby Hook*, *The Bowery and Bohemia*, and that plea against those who would have abolished the organ grinder, dear to every one who knows the slum children and has seen them dancing in the streets, entitled *Jersey and Mulberry*. (Scribner's. \$1.25.)

The Truth Tellers is a humorous story of five children who had been brought up to speak at all times the entire, unvarnished truth, and the perplexities into which they threw their maiden aunt, a conventional, good woman in English society when she became their guardian. By John Strange Winter. (Lippincott's. \$1.)—*Lady Val's Elopement*, by John Bickerdyke, is another English story, with some Norway travel thrown in, much longer than the other, and neither so interesting nor so innocent. (The Same. \$1.)

A popular edition of Mr. Horace White's *Money and Banking* (price 50 cents) has been issued. Mr. White is one of the editors of *The New York Evening Post*, and favorably known to the public as a terse and able writer on finance and political economy. This book has been widely accepted as a valuable contribution to financial literature, and it would be difficult to see how a more cogent or trenchant plea for honest money could be made. It is a simple, clear, and fair-minded statement of a subject which is now engrossing the attention of the American people. The publishers have done well in issuing this inexpensive edition. (Ginn. 50 cents.)

A small volume gives a sketch of *Henry W. Grady, the Editor, the Author, the Man*. It is

by James W. Lee, who is well qualified by insight and by literary ability to bring out the beautiful character of this gifted young Southerner, too early lost to literature. The work is one of interpretation rather than of biography. (Revell. 50 cents.)

The latest issue of the Colportage Association, in which Mr. Moody takes an active interest, is F. B. Meyer's *The Secret of Guidance*, an admirable book for broadcast circulation. (15 cents.)

LITERARY NOTES.

The August *Popular Science Monthly* opens with a discussion on *The Proposed Dual Organization of Mankind*, by Prof. William G. Sumner of Yale, who maintains that the Eastern and Western continents cannot be isolated from each other in political or commercial, or monetary affairs. The dominant subject however, in this number is the science of mind. Prof. J. Mark Baldwin of Princeton concludes his examination of *The Genius and His Environment*; Prof. W. R. Newbold of the University of Pennsylvania, treats of "Spirit" Writing and "Speaking with Tongues," examining these alleged powers in the light of modern science, and giving several facsimiles of the writing; there is also an account of *Epidemics of Hysteria*, by Dr. William Hirsch. The *Aim of Modern Education* is by Dr. C. Hanford Henderson. It will interest teachers who wish to make the coming year's work better than the last. The Hon. David A. Wells concludes the historical division of his series on *Principles of Taxation*, with a description of the Swiss cantonal fiscal systems. An account of the facilities for the study of science in the University of Pennsylvania, with many portraits and views, is contributed by Lewis R. Harley. Other illustrated articles are *The Stone Forest of Florissant*, in which Prof. Angelo Heilprin describes a group of agatized tree stumps in Colorado; *Early Years of the American Association*, by William H. Hale, with portraits of founders and early presidents of this great scientific society; and *The Scallop*, by Fred Mather. The subject of the usual *Sketch and Portrait* is William W. Mather, the Ohio geologist. The editor comments on woman suffrage and on the recent panic of devils seen in certain New York schools.

The *North American* opens with a strikingly vigorous article by Sir Walter Besant on *The Future of the Anglo-Saxon Race*, in which, arguing historically from the natural characteristics of the race, he shows that the inevitable future is a choice between two—either a succession of bloody and bitter wars between the six English speaking nations of the future—Great Britain, the United States, Canada, Australia, South Africa, and New Zealand—or else interantional arbitration. No argument for arbitration is brought forward other than the animated presentation of the facts of race and of past history; but none other is needed; the article closes with a chalerous sketch of the future under arbitration, showing the nations enjoying perfect freedom of self-development, international free trade, "with a courteous press, a firm alliance, the only rivalry being in art, science, and literature." And as an example for all the world to see, there will be the great federation of our race, an immense federation, law abiding, peaceful, yet ready to fight; tenacious of old customs, dwelling continually with the same ideas, keeping, as their ancestors from Friesland did before them, each family as the unit, every home the centre of the earth, every township of a dozen men the centre of the government. (3 East Fourteenth Street.)

The *Century* will begin in November a new serial by Dr. Weir Mitchell, entitled, *Hugh Wynn, Free Quaker*. Dr. Mitchell has been at work upon it for several years, and those who have seen it say that here is the great American novel at last.

NEW PUBLICATIONS.

Presbyterian Board of Publication: *The Ruling Elder*; Samuel Miller, D.D.

PERIODICALS.

For July: *Illustrated Magazine* Number of the *Outlook*; Putnam's *Book Notes*; *Vick's Magazine*; *Push*; *The Antican Review*.

For August: *Biblical World*; *Spirit of Missions*; *Pansy*.

For September: *The Quiver*.

SOCIAL REMEDIES.

By Henry Preserved Smith.

Ooasionally we hear a minister class Socialism, Communism, Nihilism, and Atheism together in one sweeping denunciation. But the most of us have got farther along. We see that the only thing which binds Socialism, Communism, and Nihilism (or Anarchism) together is the social pang from which they spring. And this social pang has a true cause in the facts of social life. Twice during the past winter deaths by starvation have come under my notice as reported in the newspaper. Both cases were persons in respectable life, of good education, and of good moral character. Both were competent and willing to earn their living, if only opportunity offered. And yet they starved in a land of plenty.

Here is a heart-breaking fact, and it is only one in a large class of facts. When we apprehend it, we naturally lay the blame on society, that is, on the social organism as it now exists. And we naturally seek for a remedy in the reconstruction of society. Some men are so filled with pity and with rage in contemplating these facts that they can only cry: Down with Society! They cannot wait to think what will come after their blow has been delivered. The monster must be destroyed, let come what may come. On this theory we should burn down a defective house before inquiring whether we can find shelter from the weather. That the theory is a sort of insanity is evident. Its existence is important only as a symptom. As a social remedy it cannot be taken seriously. It can be likened only to the proposition to kill a patient in order to overcome his disease.

But Socialism has a remedy to offer that is at least worth examining. It goes to the other extreme, and instead of proposing to destroy society, it proposes to extend the work of society, even to the extinction of individual enterprise. Perhaps there is no more striking example of a science reversing its own conclusions than is afforded by the socialistic development of political economy. Those of us who studied the science of wealth twenty-five years ago remember that the science looked at individualism as the only normal state of society. The law of competition was taken to be the law of nature. It was taken for granted that any attempt on the part of government to interfere with this law was both futile and hurtful. The law of social progress was to *let things alone* in order that the law of competition might work out its full measure of good. The doctrine culminated in the maxim: "The best government is that which governs least." I think I am not wrong in saying that this ground is now almost wholly given up. Observation has shown that in spite of ourselves, government is becoming more complicated. With advancing civilization, the interests which require policy, protection, or regulation, multiply. With increased facilities for food adulteration, for example, society is obliged to protect itself against a new form of robbery. As means of travel increase, precautions against the spread of disease must be made more elaborate.

I suppose most thinking men who have not made any special study of the subject, recognize the drift of the times. The conclusion seems almost unavoidable that the sphere of government interference is likely to be greatly extended, and that some social evils are likely thereby to be mitigated. The great subject of sanitation cannot be committed to individual care. The State or the city must attend to it. The older political economy disliked interference with economic conditions in regard to the employment of women and children in factories. But the public conscience

has settled the question in favor of government regulation and government inspection. In practice all governments find it necessary to interfere with the liquor traffic in the interest of public morals and of the public health. Only recently a committee of the British Parliament reported on the condition of the dangerous trades. It may be news to others, as it was to me, that the manufacture of waterproof cloth is one of these dangerous trades. It is unfortunately true that in this work the workman is almost obliged to breathe fumes deleterious to health. The committee therefore recommend that Parliament prescribe the size of the rooms in which a given number of workmen may be employed; that they compel employers to provide ventilating fans; that for certain parts of the process self-feeding machines be made obligatory; and that the employment of persons under a x'een years of age be forbidden. A more radical interference with the supposed right of every man to conduct his business in his own way could scarcely be imagined. Yet the common conscience of to-day approves this interference.

The conclusion is that we cannot talk any longer of the *sacredness of private property*. This is only one of the phrases behind which men have sought to defend their own interests. As a matter of fact, absolute property rights are as non-existent as is the absolute right of kings. While we do not deprive a man of his property without due process of law, yet by process of law we do constantly interfere with his right. If he uses his land so as to annoy his neighbors, we enjoin him from that use. If a corporation organized for a useful end needs his land, we take it away from him and compel him to accept a price fixed by another. We already recognize the right of the community as paramount to the right of the individual. In principle we are all Socialists. The only question between us is the extent to which the principle can be applied.

But it is worth noticing here that the right of private property constantly extended itself over a wide territory. The earliest possession to which a man had an individual title was the weapon or tool which he himself had made. In the next stage of advancement he had a share in the lands of the tribe. Then he became the owner of land in fee. But in the civilization of our day property is held in forms which would have been incomprehensible to our forefathers. The bulk of what we own is now in credits, franchises, patent rights, royalties, copyrights. Along with the tendency to extend the sphere of State enterprise, we see a tendency to extend the domain of private property. There seems to be no reason why the two should not go on, side by side.

We started this inquiry in order to find a remedy for social ills. The extension of State activity is proposed as one remedy. Whether we like it or not, it is likely to be extensively tried. As I write, there comes a report of a court decision authorizing the city of New York to construct a rapid transit system. Already municipal corporations own and manage water works, gas works, electric light plants. The tendency of the times is towards an increase of such enterprises. Will this cure the ills of society? To a certain extent it will, but to a certain extent only. More adequate State control will certainly better the evils arising from bad sanitary conditions. The poor man is likely to have a cheaper supply of water and light when these are supplied by the State than when he is at the mercy of a private corporation. So much there is in Socialism, and for this promise we may welcome rather than dread its spread. At the same time we must fear that it will not reach the deeper ills of society. And these are the ones which lie heavy on our heart.

CHAUTAQUA, N. Y.

THE STORM ON THE LAKE.

The winds are high, the waves are tossed
On Stormy Galilee,
The Master sleeps; though we are lost,
He must not wakened be.

The time to rise He knoweth best,
His hour is best for me.
Sleep on, O Master! Take Thy rest!
I will not waken Thee.

And though my life is filled with fear,
And fierce the wild waves sweep;
Through surge and storm Thou still art near
And near Thee I may weep.

Lord both of sea and sinking bark,
My place beside Thee be!
Thy waking hour my soul shall mark,
And count it best for me.

My cares lie on Thy sleeping breast
On Life's most stormy sea.
Sleep on, O Master! Take Thy rest!
I will not waken Thee.

—C. B. B.

TURKS IN ALL THE AGES.

So far as we can learn, there has never yet been an age in the world without those whom we may fairly designate as *Turks*. Even before man appeared upon the planet, "nature red in tooth and claw" shows the prototype of *Turks* among the lower animals.

Mr. Coan's letter in *The Evangelist* of August 6th, with its awful and harrowing news of "The Tragedy at Oroomiah," leads us not only to cry, "How long, O Lord, how long?" but to look sadly back upon the red trail which threads the history of this unhappy world all the way to Cain.

Open the Bible at the Tenth Psalm, and who can doubt, as he reads, that the writer had his eye on just such examples of cruelty and wickedness as those which, for more than a year past, the atrocious persecution of the Armenians has presented to our horrified gaze?

The wicked in his pride doth persecute the poor." "His mouth is full of cursing and deceit and fraud." "He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent." "He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net"—words which may well remind us of the instances, fresh in memory, of wretched companies of Armenians driven into some church or other huddling, and there butchered or burned by their demonic foes.

History repeats itself. The psalmist in his day knew of men who had no more compassion than leopards and hyenas. Every age of this wicked world has had such people, and ever and anon their fury has burst forth upon the defenceless; and these, in many cases have been the peaceable people of God who, for inscrutable reasons, were given up as sheep to the slaughter.

Probably no other scourge that ever descended upon this world has matched that of the tyranny and barbarity of the Turks. None have so drenched the earth with human blood as they. We of this generation, to whom the tidings of the terrible persecutions are startling and strange, may get the impression that the fiendish work is a new and unexampled development of wickedness. Not so. It is only a repetition of what has been done by these people again and again in time past.

There is an almost forgotten chapter of his tory which presents a scene of suffering so nearly parallel to that which has recently been exciting the horror of all humane people, and which is brought to mind by the troubles at present rife with the Greeks in Crete, that it may be worth-while to recur to it. It may be found in any history of the Greek revolution which occurred in the early part of the present century.

There is an island in the Archipelago which was known in ancient times as Chios. It is mentioned in Luke's account of one of Paul's voyages. It was a lovely spot, and is known at the present day as the island of Scio. If one will turn to a once popular volume, "Travels in Russia, Turkey, and Greece," by J. L. Stephens, he will find a graphic account of this island and its fortunes by one of the most entertaining of our American travellers, from which we give a few extracts that seem like the news of yesterday:

"The Greeks of Scio were engaged in extensive commerce, and ranked among the largest merchants of the Levant. Though living under hard taskmasters, subject to the exactions of a rapacious pacha, their industry and enterprise and the extraordinary fertility of their island, enabled them to pay a heavy tribute to the Turks, and yet to become rich themselves. For many years they had enjoyed the advantages of a college, with professors of high literary and scientific attainments, and their library was celebrated throughout all the country. It was, perhaps, the only spot in Greece where taste and learning still held a seat. But the island was far more favored for its extraordinary natural fertility and beauty. Its bold mountains and its soft valleys, the mildness of its climate and the richness of its productions, bound the Greeks to its soil by a tie even stronger than the chain of their Turkish masters."

"A revolution broke out in Greece. But the Scioes took no part with their countrymen in that struggle. Still, being Greeks, forty of their principal citizens were demanded, and given up, as hostages for the good behaviour of the inhabitants, and they were suffered to remain in peace."

Perhaps they were too peace-loving and self-indulgent. They loved the little paradise they inhabited, and slept secure. We quote further:

"The sword hung suspended over them by a single hair. In an unexpected hour, without the least note of warning, they were startled by the thunder of Turkish cannon. Fifty thousand Turks were let loose like bloodhounds upon the devoted island. The affrighted Greeks lay unarmed and helpless at their feet; but they lay at the feet of men who did not know mercy, even by name."

"Women and children were hacked to pieces and dashed against the walls; the heads of whole families were stuck on pikes out of the windows of their houses, while their murderers gave themselves up to riot and plunder within. The forty hostages were hung in a row from the walls of the castle, and an indiscriminate and universal burning and massacre took place. In a few days the ground was cumbered with the dead, and one of the loveliest spots on earth was a smouldering ruin."

"Out of a population of one hundred and ten thousand, sixty thousand are supposed to have been murdered, twenty thousand to have escaped, and thirty thousand to have been sold into slavery."

"And all this was from the cold blooded, calculating policy of the Sultan, conceived in the same spirit which drenched the streets of Constantinople with the blood of Janissaries."

Now here was a tragedy not inferior in atrocity to the Armeniau massacres of the present day. Indeed, the cases are very similar. The Greeks of Scio were to the Turks of their time very much like what the Armenians of to-day are to the Turks of the present. They were peaceable merchants and farmers and vineyard keepers, professing the Christian faith, molesting nobody, and paying a heavy tribute to those who had the rule over them.

Would that we could hope for reverses to the tyrants of to-day such as finally befell the masters of Scio in the Greek revolution, when the Turkish fleet was destroyed in the great naval battle of Navarino. But in this world we are often left to sigh, "How long, O Lord, how long?" and to pray passionately in the language of the Psalm already mentioned, "Break thou the arm of the wicked and the evil man; seek out his wickedness till thou find none."

CLERICUS.

The Turkish Problem
AND
The Status of Our
Missionaries



The Turkish Problem

AND

The Status of Our Missionaries

BY

REV. JAMES S. DENNIS, D.D.

“’Tis the old sorrow still,
The briar and the thorn;
And ’tis the same old solace yet,—
The hope of coming morn.”

NEW YORK:
THE EVANGELIST PRESS.

1896.

THE TURKISH PROBLEM AND THE STATUS OF OUR MISSIONARIES.

I.

The main factors in this weighty problem may be stated as follows:

The first is Turkey herself, a vast empire, with a mixed, uncongenial, and somewhat turbulent population. Islam being the State religion and occupying a supreme position of prestige and authority, is the governing influence in the empire. The Turks themselves are an alien race from Central Asia, who, conquered by force of arms, then embraced Islam, and by subjugation of the Mameluke Dynasty, A.D. 1520, obtained the Khalifate by diplomacy and forced concession. They have been in power for over five hundred years, although the pure Arab element in the empire disputes the rights of the House of Othman to the Khalifate, and is restless under Turkish rule.

The second factor is Russia, whose great ambition, steadily pursued for centuries, has been to supplant the Turk and rule over those fair domains which he has held so long in subjection. The focal point of Russian ambition has been Constantinople itself. In the

accomplishment of this purpose Russia has been constantly thwarted by England, at times in alliance with other European Powers.

The third factor is the Moslem religion, a mighty force in Western Asia, with its fierce fanaticism as militant as ever, and its phenomenal intolerance and hatred of Christianity still unabated. The position of Christians under Moslem rule has been one of perpetual humiliation, at times characterized by cruel violence and brutality on the part of the Moslems.

A fourth factor is the Armenian people, a distinct race from the Turks, with a national history, and a Christian lineage extending back to the early centuries. They have held firmly to their Christian faith, and have maintained their national feeling during all the troubled experiences of their subjection to Mohammedan rulers. They trace the origin of their Christianity to the missionary labors of Gregory, the Illuminator, who in A. D. 302 was consecrated Bishop of Armenia. This is said to be the first instance of the adoption of Christianity as a state religion.

The fifth factor is Christendom, and why, it may be asked, is Christendom involved in the problem? This may be regarded as the result of political complications and humanitarian considerations. Christendom, and especially Europe, cannot be a mere spectator when the balance of power is involved, and moreover, the whole Christian world must face the question whether it will tolerate and

condone this inhuman policy of massacre, outrage, and extermination in the case of Christian communities by Moslem fanatics. Can this policy, whether based upon political expediency or religious intolerance, be allowed the rank of a precedent in international affairs? Shall the right of extermination be recognized as in order whenever it suits the convenience or gratifies the inflamed passions of Moslems to enforce it?

II.

Now let us ask, what are some of the crucial questions which come to the front in connection with this problem?

(1) The most prominent one is the fate of Turkey. There has been a gradual dismemberment of the empire going on for the past hundred years, resulting in a vast shrinkage in geographical territory and a consequent loss of prestige and power. No one can doubt that the disintegration and collapse of the empire have been greatly accelerated by the events of the past year. Turkey may have seemed to hold her own and to have achieved a substantial victory over Christendom. This result, however, is merely apparent, since it has been possible only through the failure of Christian Powers to unite upon any policy of diplomatic pressure and control. The status of Turkey at the present time is a critical one. There are three sources of peril: the alliance with Russia, the danger of internal dissensions, and the industrial and financial

ruin which will become more apparent as time goes on. The impending fate of Turkey has become more clearly outlined than ever before. Political humiliation and absorption at the hands of Russia, internal intrigue and restlessness on the part even of Moslem subjects, and economic bankruptcy, are all at the door

(2) A second feature of the situation which is full of significance is the expansion of Russia. This is progressing with leaps and bounds. Through the entire southern belt of Central Asia the Russian advance during the past fifty years has been notable.

In the far East she has succeeded in grasping substantial gains in connection with the settlement of the recent war between Japan and China. Her secret relations with China have, no doubt, secured to her concessions which are of immense value and will add materially to her resources. In the near East, in connection with the troubles in Armenia, she has achieved diplomatic victories which give her practical control at Constantinople. She has pursued a policy of cold and cruel selfishness, and has sacrificed the Armenians to her own political ambition. That she is quite capable of this base heartlessness no one who knows her history can doubt

“Unwieldy laggard, many an age behind
Thy sister Powers, in brain and conscience both;
In recognition of man's widening mind
And flexible adaptation to its growth:
Brute bulk,”

She is now apparently waiting her opportunity, and is ready, apparently, if it suits her convenience, to allow Turkey to continue her policy of extermination, while at the same time she uses her as a tool for the accomplishment of her deep designs. With Turkey as her ally, she has practically added to her resources the religious and military power of Islam. The combination is a tremendous one, especially if sanctioned by Germany and France, which any single European power, even England herself, may hesitate to face. England would be especially handicapped by the fact that the Moslem population of Egypt, as well as fifty-seven million Mohammedan subjects in her Indian empire, must be reckoned with in case there should be any appeal to Mohammedan fanaticism on the part of the Sultan of Turkey

(3) A third question involved is the moral standing of Mohammedanism. The past year has witnessed a terrible unveiling of the spirit and tendencies of Islam. The system has been again on trial. The jury has consisted of the civilized world, and the verdict is a stern condemnation of a religion which can deliberately sanction the Armenian massacres. We shall hereafter hear less said in commendation of Islam. It can no longer pose as a religion which is worthy of respect, or which contains any uplifting power or moral guidance to humanity. Its last desperate resource, the proclamation of a so-called Holy War, is still in reserve. What this would mean of

appalling calamity and suffering to the world can hardly be conceived. Mohammedan fanaticism would lash itself into fury and plunge into a wild debauch of blood and cruelty. Christendom would be obliged to unite in a war of defence and repression. When we consider that there are probably over two hundred million Moslems in the world, and that they are scattered through Asia and Africa, we can see that this is a matter which would involve every European power, and would come as near to establishing universal war as any other conceivable cause. We must hope for the aversion of any such contingency as this. It may be in the end a safeguard that Russia controls the Sultan. In the meantime, let us hope that the frightful lesson as to what Islam is capable of doing may not be lost upon the world, and that this exposé of the essentially satanic elements to be found in the Mohammedan system may influence the diplomacy of Christendom and guide the judgment of men to a true estimate of the moral and social value of such a religion.

(4) Still another question involved in this problem is the proper attitude of Christian governments towards a policy of extermination by massacre. This is not altogether a new question in history, but it has been brought to the consideration of Christendom at the present time in a new and startling form. The policy has been deliberately adopted, and terrible progress has been made in its practical execution. Can it be recog-

nized or condoned by Christendom without an awful responsibility and the sacrifice of honor? To be sure, it has apparently been already accepted, and the precedent has almost assumed the aspect of a complete surrender of the right of intervention. Yet Christendom has evidently been forced into this attitude by the imminent peril of European war. The test is not, therefore, a fair one, since we have still reason to hope that if international ambitions and jealousies had not exerted a controlling influence, there would have been a vigorous and successful attempt at prohibition at what ever cost on the part of a united Christendom. The question may, therefore, be regarded as still unsettled, and we are not justified in assuming that Christian Powers have deliberately and forever thrown to the winds all humanitarian considerations and are prepared to allow Islam a free hand to massacre and outrage Christians. The question has been brought to the front in such a way that, when the first opportunity presents itself for the deliberate adoption of an international policy upon this subject we may hope that Christendom will take no uncertain attitude towards it. The idea that nations are, to a certain extent, and in some possible contingencies, their brother's keeper, has taken literary and even high poetic form and gathered to itself cogent emphasis in a way which will bear fruit hereafter. Unless we are mistaken, this whole matter will be dealt with in future treaties with Moslem or semi barbarous

powers in a way which leaves no doubt as to what Christendom expects and is prepared to exact.

(5) Still another question of great importance is involved in this problem, and that is the international status of missionaries. We have recorded in Scripture a case in which a Roman citizen, who was also a Christian missionary, pleaded his Roman citizenship and was treated with consideration on that account (Acts xxii 25-29.) It is possible that his life was saved in this way. American citizens, who are also missionaries, take up their residence in Turkey under the protection of existing treaties, and so long as they are obedient to the laws of Turkey, they are entitled to protection on the part of the American government, and the Turkish authorities have no right to molest them. They have, in common with all European residents of Turkey, what is known as the privileges of "ex-territoriality," the plain English of which is that they are not subject to Turkish authority, but have independent rights and special concessions, and are not under Turkish jurisdiction even though they are charged with violation of the laws of the empire. If they are guilty of an offence against law and order, they can only be arrested and tried by the diplomatic and consular representatives of their own country, and their punishment shall be inflicted by the consular authorities and shall be in accordance with the laws of their native land. The foreigner is therefore

entitled to a fair and impartial trial before a court composed of the official representatives in Turkey of his own government.

This is a concession which has been exacted by every European power holding diplomatic relations with Turkey. It is made necessary by the attitude of Moslem law towards all Christians or foreigners residing in Turkish territory. It is, in fact, from the Moslem standpoint, a matter of condescending permission that a Christian is allowed to reside there at all and even though that permission is granted, he has to face disabilities, the spirit of which is apparent from the following quotation, taken from the official regulations which govern the attitude of the Mohammedan power towards Christians. It is said concerning the Christian that he shall dwell under Moslem rule subject to the following limitations, viz: "He shall not found churches, monasteries, or religious establishments, nor raise his house so high as, or higher than, the houses of the Moslems; not ride horses, but only mules and donkeys, and these even after the manner of women; draw back and give way to Moslems in the thoroughfares; wear clothes different from those of the Moslems, or some sign to distinguish him from them; have a distinctive mark when in the public baths, namely, iron, tin, or copper bands; abstain from drinking wine and eating pork; not celebrate religious feasts publicly; not sing nor read aloud the text of the Old and New Testaments, and not ring bells; not

speak scornfully of God or Mohammed; not seek to introduce innovations into the State nor to convert Moslems; not enter mosques without permission; not set foot upon the territory of Mecca, nor dwell in the Hadjaz district."* In fact, the historic attitude of Mohammedan rulers toward Christian governments and their subjects has been characterized by haughty and exclusive superiority. This is the basis of that fulsome laudation of the Sultan in all Mohammedan State papers. According to Moslem theory, the Khalifate of Islam is the supreme power in the world, and it cannot enter upon terms of equality into diplomatic negotiation with any other government. It can only condescendingly grant privileges to Christians and make concessions to them in the form of a permission to enjoy certain favors under the gracious auspices of Moslem control and supervision.

For several centuries this theory was acted upon, so that all treaties with foreign Powers have been in the form of concessions, or, in diplomatic language, "capitulations," in accordance with which Turkey has in a patronizing spirit waived her rights and allowed foreigners to reside in her empire and enjoy freedom and protection. We find much less of this in recent diplomatic intercourse with foreign Powers which have refused to tolerate its assumptions, but all the original trea-

* Report of Edward A. Van Dyck upon the Capitulations of the Ottoman Empire. Government Printing Office, 1881, p. 32.

ties are filled with the explicit enumeration and detailed exposition of the manifold capitulations of the Turkish government which practically nullified and abolished in the case of foreign residents the prohibitory limitations which Moslem law would otherwise exact. An analytical table of contents of the detailed exactions of one of these treaties presents a maze of apparently puerile, undignified, and most humiliating stipulations as to what is allowed in the way of privilege to the diplomatic representatives of foreign powers and the foreign constituency under their care in Turkish territory. Yet it has all been necessary to properly safeguard the condition of foreigners in Turkey and secure them immunity from Turkish insult and from intolerable encroachment upon their rights.

Our American treaties with Turkey are comparatively modern and have not gone into such details, but by means of saving clauses securing to American citizens all rights granted to the most favored nation, Americans have resided in Turkey under the protection of these capitulations, and have secured the same rights that have been granted to other foreigners. The treaty of Berlin (1878) provides in Article 62 that "ecclesiastics and pilgrims and monks of all nationalities travelling [or sojourning] in Turkey in Europe or Turkey in Asia, shall enjoy entire equality of rights, advantages, and privileges. The right of official protection is recognized as belonging to the diplomatic and consular offi-

cers of the Powers in Turkey, both as regards the persons above mentioned, and their religious, charitable, and other establishments in the holy places and elsewhere." It happens, moreover, that in the treaty between France and Turkey, special concessions are made granting to French bishops, priests, monks, and nuns, full right to take up their residence in Turkey as missionaries and be undisturbed in the practice of their religion and in the oversight and care of their flocks. It is on the basis of this French treaty in connection with the favored nation clause that American missionaries are entitled to residence, *even as missionaries*, in the Turkish Empire. They have always, however, pleaded their rights *as citizens* rather than as missionaries, and it is only within a few weeks that the question of their right of residence as missionaries has come up, and it is for our Government to decide whether it will claim the advantage of the favored nation clause on their behalf or not, in case an attempt should be made on the part of Turkey to expel them. They are clearly entitled to a residence not only as American citizens, but as missionaries. It is a curious and interesting fact that all unconsciously there has been a providential basis established upon which our Government can take its stand as valid diplomatic ground if it chooses, and contest the expulsion of American residents.* The recognized right

* A decision of the U. S. Supreme Court is in favor of full ex territorial rights to American citizens in Turkey.

of intervention in Turkey has been established by long historical precedent, and the way in which Europe has allowed it to lapse in connection with the Armenian massacres is an amazing and painful surprise.

So far as our own government is concerned, while the situation is a novel and somewhat startling one, yet the duty of maintaining treaty rights in the case of Americans, whether they be regarded as citizens or as missionaries, cannot be questioned. It is the part of statesmanship to meet a plain issue involving a manifest principle with courage and firmness. It is the clear and solemn obligation of our Government to insist upon the observance of treaty stipulations in view of the indisputable right of residence, the property interests involved, the outlay of toil imperiled, and the exceptionally urgent humanitarian considerations which the circumstances present. To do otherwise would be unworthy of us as an honorable, gallant, and self-respecting nation. If these rights are forced or allowed to go by default, our Government is insulted and humiliated, and the whole principle of treaty obligation is surrendered, since no point is longer secure. Existing treaties become vulnerable in other particulars, and in fact cannot theoretically be regarded as having any

See "Treaties and Conventions between the United States and other Powers, 1776 to 1887," p. 1372. In a despatch from Mr. Bayard, then Secretary of State, to Mr. Straus, dated April 20, 1887, ex-territorial rights of American citizens are interpreted as including full protection to American missionaries and their establishments. Cf. Foreign Relations of the United States, vol. for 1887.

stability in the face of a Turkish desire to overthrow them. The whole process of making treaties becomes a farce. We cannot but watch the result as time goes on with interest and solicitude. Russia will probably encourage Turkey to demolish all limitations which would prevent the expulsion of American missionaries, since it would be part of her policy to supplant and banish them to make way for the religious supremacy of the Greek Church.

III.

Is it not plain that this Turkish problem in the import of its issues and the reach of its ramifications is one of the burning questions of the world at the present time? It is an issue of life and death to tens, and possibly hundreds of thousands. Not only are life and death involved, but those who survive have every reason to fear assaults upon their persons, attended with torture and cruel outrage of the most fiendish description. They are exposed to robbery and false imprisonment, accompanied by the total destruction of every personal and social safeguard. They, with their wives and little ones, will be subject to the miseries of poverty and destitution, homelessness, and in some cases, of actual starvation, until the whole scheme of extermination is carried out. If we, with our wives and children, had to face possibilities like these, would we not think the problem a burning one? In some respects the day of final judgment will hardly present terrors more heart-

rending than those which Armenian Christians have been called upon to endure in Turkey during the past year.

“ And the fierce populace went clamoring—
‘These Christian dogs, ’tis they have done this thing!’
So to the wild wolf Hate were sacrificed
The panting, huddled flock whose crime was Christ.”

It is also a problem of peace or war, or, at least, it may become so at any moment, to the most powerful nations on the face of the earth. The expansion of Russia by the gradual absorption of Turkey, will awaken bitter jealousies and dangerous passions in other European Powers, and it seems likely that they will be compelled by self-interest to interpose to check it. It is a problem, moreover, which concerns the prestige of the most powerful religion next to Christianity on the face of the earth. Islam may at any moment find itself on the defensive and justify itself in going to any lengths of fanatical desperation to vindicate its proud and arrogant claims and save itself from humiliation. It is a problem, also, in which the interests of God's Kingdom and the progress of missions are seriously involved. The international status of missionaries seems to be hanging in the balance. Will treaties be enforced in their defence, or will their treaty rights, both as citizens and as missionaries, be allowed to go by default? In fact, this Turkish crisis is the focal point of a whole circle of diplomatic, military, civil, legal, industrial, ethical, religious, and personal questions which involve

the destiny and rights of nations and individuals, as well as principles vital to human welfare, to an extent rarely paralleled in human history. It has reached just now an ominous and critical stage of its progress, and we await future developments with great anxiety, but with trust in the overruling control of a Supreme Power

IV.

It is almost useless to speculate or prophesy, and yet there are some possibilities in the near future which are full of significance, and it is well for us to look at the bright side and seek the inspiration of optimism in the face of this dark situation.

As regards the poor Armenians, there is reason to expect that the Ruler of Nations has purposes of wisdom and favor concerning them. His gracious attitude towards them for two generations is not without meaning, although it has not awakened the hearty response which it deserved. They have been as a nation proud, stiff necked, wedded to their traditions, self-contained, and self-satisfied. They have been far too grasping, sordid, stolid, and repellant to the helpful and ennobling influences which have been carried especially to them by those who have sought at great sacrifice to serve them. There have been many beautiful illustrations of a grateful reception of the higher ministry of enlightenment and progress, yet as a rule, the multitude have been slow to recognize the call to

a higher destiny. God has apparently seen the necessity of allowing them to pass through experiences which would teach them effectually lessons which He desired them to learn. He has not spared them, but He has also not forsaken them. He has cared for His own and given them the martyr's crown. He has also brought many to Himself through the deep waters. How many we know not. Vast multitudes were intellectually prepared for the plowshare and the living seed. In the agonizing terrors of the past year many have sought a secure refuge in Christ as a covert from the storm. Recent reports from Armenia show that in the furnace of affliction hearts have melted and flowed together, while the fidelity and kindly ministry of the evangelical missionaries have won a large place in their gratitude and opened a wide door of access to the whole Armenian nation. Then again, this discipline may prove the training school of a national development which will give them a basis of character for future leadership in the history of Western Asia. Our Puritan, Dutch, and Huguenot ancestry were thus trained in the school of suffering and exile for a noble and far-reaching influence in the shaping of American political institutions and the development of the Christian civilization of our free country. The Armenians are capable and may yet have a conspicuous career as a people, and have weighty responsibilities to bear. This can only come, however, as the result of a national reformation,

which will make them a new race of finer temper and nobler qualities.

As regards the political issue at stake, it does not seem improbable that the order has gone forth for a break up of the Turkish power. We look for the disintegration and collapse of that intolerable anomaly and anachronism, the rule of Moslem over Christian. Yet how it is to come about is a secret which the Omniscient One alone knows. He has permitted it for centuries for reasons which He could fully explain, but the present is a day of visitation and the hour of deliverance may be at hand. The more we study the situation, the more probable does it seem that providence is going to assign to Russia the difficult and perilous task of policing Asia Minor and keeping the barbarous hordes of Turks, Circassians and Kurds in order. It will be a rough, uninviting, and costly business, especially as the master passions of Islamic fanaticism and desert lawlessness must be kept in check. What European nation can or will do it effectively except Russia? Whatever may be her motives, and however incapable she may be of appreciating the moral and humane responsibility of the task, yet no one else has such facilities for undertaking it. Russian diplomacy is sagacious, alert and vigorous. Her system of provincial government is autocratic, and on the basis of martial law every day of the year. Her Cossacks are a match for the Kurds. No European nation without an unprecedented

outlay and an overwhelming burden of responsibility could put the diplomatic and military plant into position to do the work efficiently. It will require perhaps for a generation an uncommon measure of watchfulness, energy, and force of will combined with a formidable array of military power to keep under the tiger spirit of lust, rapine, and cruelty which has had its taste of blood during the past year in Armenia. It seems just possible that all Europe is now prepared to stand off and let the Russian throttle the Turk. Even England herself may recognize the impossibility of continuing her traditional policy of sustaining Turkey as a buffer to Russian expansion. The instrument is not all that we could wish, but the task is one of uncommon urgency, and Russia has one or two prime essentials for its accomplishment—contiguity and power. It will be, moreover, just in the line of her immemorial national ambition. She will undertake it *con amore* with peculiar zest and enthusiasm. It will be a royal and dainty feast for the huge Russian bear. He will compass the Turk with relish and dispatch, and digest him at leisure. As regards the danger to our American missions, we must commend them to One who can care for them. The friendly relations of our Government with Russia may enable us to protect them even more effectively than we are able to do in the case of Turkey.

Then again as regards the moral status of Islam, are we not justified in recognizing the

degradation of the Moslem religion in the eyes of the whole race of mankind? The spirit and tendencies of Islam, as we remarked before, have been revealed. It has been branded by a self-inflicted stigma as an offence to the moral sense and the natural instincts of our common humanity. As a religion it has covered itself with indelible disgrace. We shall hereafter hear fewer and more faintly spoken apologies on its behalf.

What is the outlook concerning the stability of mission work? Have we not reason to expect that with proper deference to liberty of conscience the universal right of teaching the Christian religion to the human race will become in time, if not a recognized part of international law, at least an accepted fact of international comity? We cannot expect this great concession to be made and this startling and somewhat novel claim to be recognized and established without much discussion, perplexity, and perhaps considerable hesitation and some stout opposition. It must find its way into the international consciousness with struggle and difficulty. Yet it is coming as an essential of international relations and an established concession of barbarism to civilization. We shall slowly and surely reach a broad, universal platform of mutual understanding as to the inviolable rights of religious liberty which are to be everywhere and always recognized. It will become a world-wide offence against the manhood and womanhood of humanity to force the conscience, and nations whose civilization is as yet undeveloped will concede this principle for their own subjects, as they now do for foreign residents, and pledge themselves to its observance, as is already the case in Japan*, and ap-

* The Constitution of Japan promulgated in 1889, Art. XXVIII.—“Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects enjoy freedom of religious belief.”

parently will be also in China, while the person and work of the missionary, so long as he is a law-abiding citizen of a foreign country will be regarded as entitled to respect. As a teacher of Christianity he will not be interfered with. This result may not be reached without trial and suffering, but the end is so beneficent and the triumph so noble and transcendent in its import to the world that it will be worth all its costs. The battle for tolerance and for world-wide religious liberty is a long and discouraging one, but much has been gained within a very few years, while great and notable results seem about to be achieved at the present moment. The time will come when an ambassador of Christ, although for different reasons and under entirely different auspices, will be as sure of a peaceful residence as is the diplomatic representative of a friendly state in a foreign capital.

As regards finally the establishment of religious liberty, God is working in a marvellous way. The most recent news from China brings us tidings of profound significance. Providence has apparently anticipated the probable policy of Russia, in case she should have a controlling voice in China and seek there also the expulsion of missionaries. French diplomacy has been used again, as in the case of Turkey, to remove troublesome disabilities which have hampered the Christian missionary in his work and put his person in peril. Mr. Charles Denby has officially informed the Consuls of the United States in China, that "Mr. A. Gerard, Minister of France, has recently procured from the Tsungli Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all the provinces of the empire to expunge from all the various editions and compilations of the Chinese Code all claims

placing restrictions upon the propagation of the Christian religion." He adds "that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter."

In Turkey the attempt at forced conversions of Christians to Mohammedanism under threats of torture and death, is an intolerable assumption which cannot be allowed by Christian nations. It will bring the whole subject of religious liberty to the serious attention of the civilized world and result eventually in such treaties and diplomatic adjustments as will secure an absolute and final guarantee of religious liberty to all men, Moslem as well as Christian. Turkey has broken every pledge she ever made conceding religious freedom, and has shown herself to be utterly untrustworthy in all stipulations concerning the religious rights of her subjects. When the matter comes up again, as it must, let us hope the whole question will be settled forever with some sufficient guarantee.

We close with the expression of the conviction that in spite of the malignant activity of Satan, God rules the world in the interest of His kingdom, and that He works silently, secretly, omnisciently, and omnipotently, for the execution of His own purposes in His own time and way. He has not spoken His last word about Armenia; when He does utter it, the nations will listen.



AN INTERVIEW WITH SULTAN ABDUL HAMID.

BY THE HONORABLE A. W. TERRELL,
Lately United States Minister at Constantinople.



14
N the nineteenth day of March last, while attending the ceremony of the Selemlik in Constantinople, near the Yildiz Palace, I was informed by a master of ceremonies that I would be received in audience by the Sultan of

Turkey after he had finished his devotions in the mosque.

On entering the palace at the appointed time, attended by Munier Pasha, the introducer of foreign diplomats, and by Mr. Gargiulo, my official interpreter, my reception was cordial; and during a conversation which lasted more than two hours many things were said by the Sultan regarding the treatment of the Armenian race by the Turkish government which he desired should be made known to the people of the United States. An expression of that desire was renewed by him on the fifteenth day of June last, on the eve of my departure for home. He was assured that his wishes would be observed in such manner and at such time as would be proper after my official relations with his government had ceased.

In now complying with that promise, it is deemed proper first to introduce to the reader Sultan Abdul Hamid, by quoting from an article in the January, 1895, number of the "Contemporary Review." That article was written by one who is recognized by missionaries as the ablest and most scholarly American divine and educator in Turkey, and who has resided in Constantinople more than twenty years. The extracts are as follows :

"He [the Sultan] has never failed to win the heart of any European who has been admitted to any degree of intimacy with him. All find in him the noble and attractive qualities which they cannot help but admire. . . . Except in religion, he is more of a European than an Asiatic. . . . He is no more of an Oriental despot than the late Czar; and many of the fine qualities discovered in the Czar after his death are equally characteristic of the Sultan. In personal

ability I should say he was the Czar's superior. . . . It is true of the Sultan, as it was of the Czar, that his policy was not adopted through personal ambition or the love of power, but from a sense of duty to religion and country. . . . In Asia Minor the Sultan has had some excuse for the persecution of Armenians in the establishment of their revolutionary committees. . . . He deserves the highest praise. . . . It is a new thing in the world to see a Turkish sultan attempting to cleanse his empire from filth and disease, and rivaling the most advanced countries in the world in his efforts to care for the health of his people. . . . He has done more for the education of his people than all the sultans who have gone before him."

The tourist who visits Turkey finds in Constantinople a resident colony of fifty-two native Americans, all of whom are missionary educators, or Bible-hours people, except two, one of whom is a dentist and the other a saloon-keeper. None of these has ever been presented to the Sultan, or admitted to the Yildiz Palace, which few except diplomats ever enter, and which is, perhaps, more exclusive than any palace in Europe. Over thirteen centuries of fierce attrition between the crescent and the cross have not tended to develop among rival religionists a spirit of mutual love; but, on the contrary, have even made it difficult for them to speak charitably of each other. Whatever may be the cause, certain it is that published descriptions of the Sultan, and of his habits, which have appeared in the American press, usually contain as many errors as sentences.

The Sultan is over fifty years old, of medium height, with clear olive complexion, dark hair, high forehead, and large dark-brown eyes. The habitual expression of his face is one of extreme sadness. Though the pashas who attend his palace when ministers or ambassadors are entertained are decorated with regal splendor, he always appears in plain garb, wearing a red fez, a frock-coat and trousers of dark-blue stuff, and patent-leather shoes. A broad service-

sword with steel scabbard, which he holds sheathed in his hand, completes the costume. Sometimes a single decoration is worn on his breast. When he is seen thus plainly attired in the throne-room of his palace, on the first day of the feast of Bairam, seated on an ottoman covered with cloth of gold, to receive the congratulations of his civil and military chiefs, who are all radiant in uniforms and decorations, the contrast is very striking. No Christians but those of the diplomatic corps ever witness this impressive ceremony, which is conducted with the order that distinguishes a military review, but with an Oriental serenity that an American finds it difficult to understand. On such occasions Osman Pasha stands at the Sultan's left, holding a cloth-of-gold scarf, which all reverently kiss after saluting their ruler.

No sovereign in Europe is more courtly or refined in entertaining his guests, and few can be more agreeable in conversation. In his personal intercourse with foreign representatives he is alike free from that stilted dignity which repels confidence, and from that absence of real dignity which invites familiarity.

When I first dined at the palace, the Sultan sat at the head of the table, with Mrs. Terrell at his right and myself at his left. Osman Pasha, Ismael Pasha, the former Khedive of Egypt, the Grand Vizier, and other ministers of state were the other guests.

Nothing could excel the excellence of the cuisine of which he partook with his guests, the table-service and decorations, the magnificence of the dining-room, or the excellence of his wines, which always remain untasted except by Christian guests. Each pasha wore the insignia of his rank, blazing with stars and decorations, while the

plain costume of the Sultan was alone in harmony with my own. No armed men stood guard at the palace doors, and except a detail from the Imperial Guard, who always salute a foreign representative on his arrival, no soldiers have ever been seen by me within the palace walls on any of the occasions when I have dined there.

I do not hesitate to confirm the opinions of General Lew Wallace and my other predecessors, that the Sultan of Turkey is a ruler of great intellectual ability. I regard him as the ablest sovereign in Europe. My opinion as to whether, and in what degree, he is responsible for the massacres that have desolated his kingdom, was given to Secretary of State Olney. It remains unpublished, and will not be repeated here.

Much of the conversation referred to at the beginning of this article related to matters of a diplomatic nature, which for manifest reasons it would be improper to repeat. The Sultan remarked that he had been much gratified by hearing from Sir Ashmead Bartlett, a member of the British Parliament, that I had spoken in just terms touching his Majesty's action in what he termed the Armenian «disturbances»; and that he naturally expected this on account of the personal friendship between us, which enabled me to know that he did not have it in his nature to be wilfully cruel.¹

He said that the facts about recent disturbances in Turkey have never been faithfully reported by the press of the United States, and that he hoped that I would make known to the American people what he was then about to say. Continuing, he said:

«Early during the Ottoman conquests in Asia Minor, the Armenians, who were being crushed by repeated invasions of the Tatars and the Persians, emigrated in large num-

¹ The conversation with Sir Ashmead Bartlett to which the Sultan referred related chiefly to my letter of December 29, 1895, to a leading missionary in Turkey, while the massacres were progressing. The letter will be found in Part II of the Foreign Relations of the United States for 1895. The following is an extract:

To you, sir, to the consul-general, to the secretary of legation, and, I believe, to President Washburn, I expressed four months ago my conviction that the so-called reforms would, when announced, be followed by a massacre of Armenians and a period of great danger to our missionaries. This view was not entertained by those above referred to, nor by my colleagues; but, acting on my own conviction, instant measures were taken for the security of our countrymen. A residence in the southern portion of the United States at the close of our late Civil War had prepared me to anticipate the fearful era through which we are passing here. I had seen the resentful violence of a proud, dominant race, caused by enforced reforms for a subject race, which was increased by the arrogance of the enfranchised negroes, and which resulted in Ku-Klux outrages.

It was known here that at least one of the great powers would not consent to the use of force to make the reforms proposed for the benefit of the Armenian race effective. And so, on the 21st of October, when very many persons were rejoicing over the trade then issued, which proposed to arm and make officers of a race that had for centuries been subjugated and denied privileges, I demanded and obtained on that day telegraphic orders to every civil and military chief in the Ottoman empire to protect American missionaries. Once before, in anticipation of the reforms, and four times since, like orders were obtained at the Porte by myself, such frequent repetition being deemed necessary to impress officials in the interior. . . . I know that the Department of State feels the utmost solicitude for the protection of all American interests. It has sustained me in every responsibility assumed which had that protection for its object; and I cannot, even by implication, concede that it has neglected the interests of your associates and yourself. It surveys the whole vast field of our nation's complicated embarrassments and duties. Our vision is circumscribed by our isolation. . . . I expressed to Sir Ashmead Bartlett the opinion that no Christian sovereign in Europe could have acted more promptly than did the Sultan in the protection of the lives of all American citizens in the Ottoman empire.

bers, and obtained protection from the Ottoman rulers. They were kindly received, hospitably treated, and received benefits in the protection of their lives and property. No nation continually engaged in war can excel in industrial and commercial pursuits. Thus it occurred that while the early sultans were busy with conquests, all manufacturing and commercial interests were monopolized by Christian races, and chiefly by the Armenians. Their religion was also tolerated, for Mussulmans tolerate the religion of all men who worship God. Thus the Armenians prospered, and remained contented under Mussulman rule for over four hundred years. They became the manufacturers, contractors, and bankers of the Ottoman empire. They enjoyed their religion, openly worshiped for centuries in their ancient churches and monasteries, and built new ones when needed. Their patriarch could always present their complaints at the Sublime Porte, and they were always protected in the enjoyment of their own methods of worshipping God.

«Four books are regarded as sacred by all Mussulmans, namely, the Koran, the book of Confucius, the Talmud of the Jews, and the Bible of the Christians. How could a Mussulman murder Armenians merely on account of their religion, when the Koran prohibits cruelty, and requires that all men who believe in God shall be protected, except during war?

«One of my ancestors—Selim I, the grandson of the conqueror of Constantinople—once thought that his empire would be stronger if all his subjects professed the same religion. Some disturbances raised by Christian races caused him to ask the Sheik-ul-Islam if it would be lawful for him to kill all Christians who refused to be converted to Islam. The Sheik issued a *fetva*, in which he answered that it would not be lawful, and that Christians who were peaceful must be protected.¹ So Selim respected the *fetva*. Fire-worshippers and idolators alone have no right to protection, and Mussulmans are prohibited from eating meat cooked by such people.»

The Sultan then cited many evidences of the favor and partiality extended to, and of the confidence reposed in, the Armenians by himself and by former sultans, to show that their religion was not the cause of their recent misfortunes. He said:

«One Dadian, an Armenian, was given en-

tire control of the imperial powder-factory by my father, Sultan Abdul Medjid. He grew rich. He could make powder that would not throw a ball across this room. Thus he had the army at his mercy. Dadian lived at a village on the coast near this city. I remember that my father took me and my brother, when we were mere boys, to Dadian's house, and we slept there two nights.

«Kuetzroglian, an Armenian, was employed to procure every article of furniture, jewelry, and clothing for the palace. He became a great favorite. He had a residence on the Bosphorus at Tchengelkein, on the Asiatic shore, and became very wealthy. To his house my father would go frequently when he wished to rest.

«The entire charge of the imperial mint was in the hands of an Armenian named Agop Effendi. His opportunities for obtaining wealth were of course great, and he also became very rich.

«Another Armenian, Gumushgerdan, was the designer and maker of female attire for the imperial palace. He still lives here, and is immensely rich.

«The Balian, who are Armenians, have been in succession from father to son the architects of palaces and buildings for the Ottoman sultans for generations. They built the palaces of Dolma Bagtche, Tcheraghan, Beyler Bey, Yildiz, Flamour, the Sweet Waters of Asia, etc., and one is now my imperial architect.

«My father gave to Dadian a large house at Beshicktesh (a quarter of the city), in which Artin Pasha, my present under-secretary for foreign affairs, who is also an Armenian, now lives. My father, in order to please Dadian, gave him a block of land adjoining his residence, upon which Sultan Medjid built from his private means an Armenian church, so that Dadian in bad weather could go there and worship God without going out of doors. At that time the disposition of the administration was far from sanctioning such partiality, but the confidence reposed in Dadian by Sultan Medjid caused him to bestow that favor.

«My present minister of state in charge of the civil list, Michael Protocol Effendi, is an Armenian. He has exclusive control of all public lands, and of all real estate belonging to me. Many Armenians are retained in office by him, with my approval. I will cause their names and salaries to be furnished you.»

«After all the favors bestowed on the Armenian race by my house, which enriched them, their ingratitude was shown by

¹ History confirms the statement.

² The list referred to was furnished (see page 138), and its correctness verified.

plotting and organizing to destroy the Ottoman empire. The revolutionary movement has been sustained by wealthy Armenians.

«You should remember an Armenian bookbinder who bound for you two beautiful albums. After the disturbances of August last in this city, that man became frightened, and fled to America. He wrote back, saying that, being unable to speak the English language, he could find no work, and wished to return. I directed that he should be permitted to return in safety. He then wrote saying that he had no money. Now, Christian people will scarcely believe it when I say that, being convinced that he was a good man, I directed that one thousand francs be sent to enable him to return home.»

The Sultan more than once repeated his declaration that no Christians had ever been persecuted by his government or people for their religious faith, and that their churches and monasteries, which have stood from the early ages of Christianity, had been respected, preserved, and worshiped in; that they had always selected their own patriarchs and bishops, and were always protected in the full enjoyment of their religious freedom.

Referring to the massacres, he said: «The truth, unfortunately, is never published in Christian newspapers about conflicts between my Moslem and Christian subjects. Though no true Mussulman will ever punish any man on account of his religion, if he worships God, yet when people bind themselves together by their religion, and then use it to destroy the Ottoman empire, a different question is presented. While Christian Europe was excited against the Ottoman empire about excesses committed by its soldiers during the Greek revolution of 1827, it had no sympathy to bestow upon the butchery of twenty-seven thousand defenseless Turkish men, women, and children, who were massacred in one city after its surrender.»

I here informed the Sultan that my government had published¹ the revelation made by the aged missionary, Rev. Cyrus Hamlin, which first appeared in the «Independent» in December, 1893, to the effect that the Armenian revolutionists intended to commit atrocities on the Turks and fire their homes in order to provoke against their own people atrocious retaliation, and thus enlist the sympathy of the Christian world. I added: «Though my government is quite satisfied that atrocities have been committed alike by

Mussulmans and Armenians in Asia Minor, it has never been disposed to meddle with this Eastern Question in any of its phases. I have never expressed the opinion that your Majesty instigated or ordered the massacre of Armenians, but I feel sure that their repetition would prove most unfortunate for the Ottoman empire. Both English and American historians have done ample justice to Moslem magnanimity. They have all contrasted the terrible butchery of seventy-five thousand Moslem men, women, and children in Jerusalem, by Duke Godfrey, after their surrender, with the knightly humanity of Saladin when he recaptured the city, and gave even the soldiers the privilege of being ransomed.»

When at Damascus, and looking at the splendid sarcophagus of Saladin, to which I had been admitted by an imperial irade, I had remembered his bearing after victory, and when contrasting his humanity with that of Christian crusaders, felt like standing uncovered before his tomb.

The farce then being enacted in Crete, where Greeks fighting for better government had been fired on from the ships of Christian powers a few days before, being referred to, I remarked: «I really think your imperial majesty has much cause for self-gratulation; for you are the only sovereign the integrity of whose empire is guaranteed by the great powers. No power guarantees the integrity of the domains of France, England, Germany, Russia, Austria, or Italy; but all these not only guarantee the integrity of your empire, but have actually been killing Christian Greeks in Crete to prove that they are in earnest.»

He calmly answered: «The desire to guard against a conflict among themselves is natural.»

The Sultan referred with manifest pleasure to the success which had attended the culture of the Southern potato yam in the provinces of Smyrna and Mesopotamia, and which had been introduced by me into the empire. I answered that next to having been instrumental in preventing strained relations between our respective governments, I felt most satisfaction in having been the means of introducing a new food crop for the poor, which would make famine impossible where it flourished well. The sad face assumed a look of much benignity as he made the following answer: «To be good to one's fellow-man is the best religion. The Prophet once said that if a man is so mean to himself that he gets drunk and like a hog sleeps by

¹ Foreign Relations of the United States, Part II, 1895.

his liquor and cannot get away, it shall be forgiven if he repents; but he who wilfully breaks the heart of a fellow-man may never be forgiven.»

Thus does this isolated ruler, who is regarded by very many persons as a throned assassin, give utterance to the noblest sentiments, in a voice low and musical, while the kindly and sympathetic expression of his face is a constant puzzle to those admitted to his presence, and who may regard him as cruel.

I am quite aware that much of the foregoing seems unimportant; it is given chiefly because the terrible events that during the last two years have disturbed the Ottoman empire have naturally caused much interest in whatever relates to the appearance or the utterances of the Sultan. During the audience he sat on a sofa richly upholstered with satin brocade. The same material covered the walls. A small table, inlaid in mosaic, on which were cigarettes, which he frequently smoked, was placed between us; and during the audience tea was served in jeweled cups of gold. Munier Pasha, a refined gentleman, was present during the audience. The room occupied was richly furnished in the style of Louis XVI. Paintings, some of which were of great excellence, decorated the walls, and silk rugs and a Turkish carpet of unique design covered the floor.

When it is remembered that in addition to being the Sultan of Turkey, Abdul Hamid is the calif or spiritual head of the Mohammedan world, with its one hundred and sixty millions of people, one feels less surprise at the servile adoration with which his subjects approach him. No matter how often during a conversation with a Christian diplomat he may speak to the most exalted of his subjects who may be present, the hand of the person addressed salutes him by quickly and gracefully touching the left breast, lips, and forehead.

The Sultan always converses in the Turkish language, though while yet a prince he studied French; and an incident occurred one night at the Yildiz Palace, when a comedy was rendered in Italian by an Italian troupe, which indicated his knowledge of that language. Among the audience were the Sultan; Osman Pasha, the hero of Plevna; Munier Pasha; the young princes of the palace; and I. During a prison scene the Sultan abruptly ceased conversing and became an intent listener; then, turning to me, he remarked, «That always touches my heart.»

His efforts to encourage manufacturing industries have been marked. Works for the manufacture of fine porcelain-ware, in which he takes much interest, have been erected within the palace grounds, under the supervision of Selim Effendi, a Syrian Christian of much intelligence, who is one of the imperial ministers. An imperial library has also been established at Yildiz, the shelves of which are loaded with the works of standard authors of the United States and the chief nations of Europe. Here are found Arabic manuscripts, written when Arabia was the seat of literature, of art, of science, and of poetry, and at a time when European nations were in dense ignorance.

No lovelier view can be seen in any land than that which one beholds from the palace heights. To the south, across the mouth of the Golden Horn, is seen the church of St. Sophia, built by Justinian, and still fragrant with the memories of the early councils of the Christian church which were held in its south gallery. Within its walls more than seventy emperors have been crowned. In full view to the southeast across the Bosphorus, on the Asiatic shore, is the spot where the bishops who once ministered to our barbaric ancestors, and others from Asia and Africa, met at the Council of Chalcedon, in 451, to condemn the heresy of Eutyches. A few leagues beyond the lofty snow-crest of the Bithynian Olympus, which is seen on the other side of the Sea of Marmora, are the ruins of Nicæa, where that other Christian council met in the fourth century to condemn the heresy of Arius. To the south, through a dreamy haze like that in the Gulf of Naples, is seen Seraglio Point, so famed in history, in romance, and in song; while to the east, on the Asiatic shore, is the ancient Chrysolopolis, now called Scutari, to which Xenophon led his ten thousand Greeks after his expedition with Cyrus. To the north and east flows with rapid current the dark blue water of the Bosphorus, two miles wide and three hundred feet deep, which, rushing from the Black Sea, which is almost in view, has just laved the cyanean rocks, or Symplegades, between which Jason steered in quest of the Golden Fleece. Below, to the east and extending down to the shore, the eye rests on a forest in which is a pleasure-kiosk of great beauty, and near it are a cataract and a lake. Birds of varied plumage, and the rœbuck and the soft-eyed gazelle, roam there at will. There the oleander and the magnolia waved their blos-

soms of crimson and white to remind me of home. There art has everywhere so assisted nature in its arrangement of trees and flowers as to create a restful retreat of surpassing loveliness.

When it is remembered that the Sultan rules over a domain which is inhabited by nearly twenty different races of people, each of whom belongs to a different religious sect, and most of whom speak a language peculiar to themselves; that all except the Turks, having been long subjugated, are therefore restless; and that their discontent has been encouraged by European interference, one must cease to wonder at the race conflicts that have clouded the reign of the present Sultan.

Nowhere in Europe can be found a finer-looking class of men than are the Turkish subjects of the Sultan, or more refined and courteous gentlemen than one sees among their educated classes. Long subjugation must naturally tend to develop degrading

vices in any race; therefore it is not strange that all Europeans who have resided long in Turkey bear witness to the fact that the Turks far excel all their subject races in truth, hospitality, fair-dealing, and courage. It is a race full of contradictions, for it is the most gentle and the most cruel; the most hospitable and the most exclusive; the most tolerant and yet the most fanatical that can be found in any land.

The ruler of this strange race has been called the «Sick Man.» He has one million of improved magazine-rifles, has purchased one million more, and has trained to use them soldiers who are fatalists, and who see heaven through the smoke of battle. If he should ever be forced, in desperate extremity, to visit Seraglio Point, and give to the breeze the mantle of the Prophet which is there guarded, summoning to its defense all the one hundred and sixty millions of the faithful, he would soon be regarded as the most vigorous invalid of modern times.

ADDENDUM.

ARMENIANS IN THE TURKISH CIVIL LIST.

List given to the United States minister, by order of the Sultan of Turkey, which shows the names and salaries, per month, of the Armenians in the employ of the Turkish government in the civil list, both in the central office in Constantinople and its branches in the provinces, on the 19th of March, 1897.

	PIASTERS.	PIASTERS.	
Micail Pasha, Minister of Civil List.....	24,000	Siroon Effendi, clerk store Hercke.....	400
Artin Zeka Effendi, Director of the Bureau of Real Property.....	3,000	Usepe Effendi, architect of factory.....	2,500
Meguerdzio Hikianian Effendi, Inspector of Forests.....	3,000	Dieran Effendi, architect of buildings.....	1,700
Agop Effendi, Assistant Director, Bureau Real Property.....	2,000	Hurchia Effendi, builder.....	750
Joseph Effendi, Director of Branch, Smyrna.....	2,500	Megurditch, painter.....	500
Kevork Effendi, Director of Branch, Adrianople.....	2,500	Hazar, bath-man.....	750
Leon Effendi, director of farm of Courbay.....	2,000	Baron, bath-man.....	750
Kirkor Pashayan, director of farm of Salonica.....	2,500	Hamparzcoun, manufacturer of wooden shoes.....	300
Avadis Effendi, accounting officer, real property, at Aleppo.....	2,250	Araak, cabinet-maker.....	300
Andon Effendi, member of the commission.....	2,000	Melouk, chimney-sweeper.....	300
The accounting officer at Mossoul.....	2,500	Carabet, box-maker at the Yildiz Palace.....	350
Nicolaki Effendi, Director of Bureau of Architecture.....	1,850	Migurditch, jeweler.....	800
Navum Effendi, clerk Accounting Bureau.....	1,500	Vartar, chief man for the coffee-cups.....	1,500
Parsek Effendi, chief Legal Bureau.....	1,500	Agop, chief man.....	1,000
Yossac Effendi, clerk clerk, depot provisions.....	1,500	Ohiner, groom at the imperial stables.....	400
Kiosayam Effendi, clerk real property.....	1,400	Migurditch, gardener.....	150
Carabet Effendi, account officer, Hercke factory.....	1,400	Dieraa, watchmaker.....	800
Abraham Effendi, inspector, Baba I Atlik.....	1,200	Carabet, pump-maker.....	360
Sabah Effendi, clerk accounting bureau.....	1,100	Artin, corporal fireman.....	310
Stepan Effendi, clerk of deposits.....	1,100	Marcar, corporal fireman.....	310
Molass Arslan, clerk of deposits.....	1,100	Minaas, corporal fireman.....	310
Agop Effendi, secretary property, office at Smyrna.....	1,000	Leon, pump-mender.....	300
Megurditch Effendi, secretary property.....	1,850	Carabet, collector of Maigara.....	400
Melcom Effendi, clerk in the secretary's office.....	900	Vanghell gardner.....	400
Behran Effendi, purchasing officer.....	800	Carabet, gardener.....	290
Apik Abro Effendi, clerk of the six branches.....	800	Stepan, gardener at Gebel-Has.....	150
Horsak Effendi, engineer at Salonica.....	750	Artin, guard at Ak-keupruu.....	250
Nicolaki Effendi, chief clerk, Abou Calak.....	800	Carabet, guard in the Hercke factory.....	300
Armenak Effendi, assistant director at Ineuguel.....	900	Dundjian Effendi, physician.....	2,000
Ohanes Effendi, clerk farm at Vodina.....	800	Hamparzcoun, physician.....	1,000
Thomas Effendi, officer in Hercke factory.....	700	Utieljan Manuel Effendi.....	800
Bedros Effendi, officer.....	700	Artin Effendi, apothecary.....	500
Ohanes Effendi, carpenter in Hercke factory.....	700	Ehs Effendi, physician.....	500
Basil Effendi, cashier at Aleppo.....	700	Kevork Effendi, surgeon.....	500
Kerop Effendi, cashier Bagdad.....	700	Dieran Effendi, physician.....	200
Abdelnoor Effendi, C. A. in administrative office.....	800	Avadis, watchman.....	250
Ohanes Effendi, collector.....	700	Kevork Effendi, watchman.....	250
Artin Bacouian, office engineers.....	600	Sabah, coffee-maker.....	170
Carabet Effendi, chief clerk, Ipsala.....	400	Antranik, sweeper.....	200
Dieran Mchendisian, clerk store of provisions.....	300	David, cook.....	120
Agop Yaver Effendi, assistant at Choorloor.....	750	Mergoz, cook.....	150
Nahoum Effendi, clerk at Aleppo.....	550	Hatchik, servant of the cupboard.....	300
Artin Effendi, inspector at Atlik.....	400	Antranik, servant of the cupboard.....	300
Goglia Zeki Effendi, second clerk, Choorloor.....	400	Serkiz, servant of the cupboard.....	150
Levon Effendi, purchaser at Aleppo.....	350	Ohanes, work man.....	200
Mihran Effendi, guard of forest, Baba I Atlik.....	300	Artin, cook.....	230
Carabet Effendi, chief contract stores, Bagdad.....	300	Vartan, cook.....	80
Thomas Effendi, expert officer.....	300		
Abraham Effendi, writer at Ineuguel.....	350		
Dieran Effendi, clerk, account office, Mossoul.....	350		
Serkiz Effendi, cashier at Mossoul.....	400		
Hakli Effendi, assistant clerk at Bagdad.....	135		
Snaissan Effendi, assistant engineer, Bagdad.....	600		

(Amounting to 1,327,800 piasters per annum. The piaster is a silver coin equal to a little less than four and one half cents of United States money.)

EVANGELICAL ALLIANCE.



UNUM CORPUS SUMUS IN CHRISTO.



CONSTANTINOPLE BRANCH,

President

THE REV. GEORGE WASHBURN, D. D.,
President of Robert College, Constantinople.



Secretary

THE REV. F. W. ANDERSON, M. A.,
Minister of the Evangelical Union Church of Pera
Constantinople.

THE VEKILATE OF THE PROTESTANT COMMUNITY IN TURKEY.

The Committee of the Constantinople Branch of the Evangelical Alliance desire to bring before the Missionary and Bible Societies working in the Turkish Empire the present needs of the Vekilate of the Protestant Community.

According to the fundamental laws of the Turkish Empire, every individual of its Christian Subjects must be enrolled in one of the existing Communities. These Communities are religious, but connection with one or other of them is necessary for the enjoyment of most civil rights.

The work of the American Missionaries in Turkey resulted in the acceptance of Evangelical teaching by many of the native Christians, especially by Armenians. Thereupon persecution arose, unfortunately from their own Christian brethren, and in many cases took the form of excommunication.

The convert was by excommunication deprived, at one blow, of religious rights, and civil status: in the eyes of the Government he was as it were an outlaw. This attitude of the old churches made it necessary to provide protection for those who became known as Protestants.

H. E. Lord Cowley, who in 1847 represented Queen Victoria at Constantinople, took up this matter, and exerted himself to secure to the Protestants a distinct recognition on the part of the Porte, and a formal organisation which should place them on the same footing with the other Christian communities in the Empire.

This recognition and organisation were granted on the 15th November 1847; from which time the native Protestant Church became a separate and independent community.

This arrangement was confirmed in November 1850, by an Imperial Firman, issued by the Sultan Abd-ul-Medjid, which gave to their civil organisation stability and permanency. This Firman which was obtained through the influence of Lord Stratford de Redcliffe, Her Britannic Majesty's Ambassador at Constantinople, gave to the Community the privilege of erecting places of worship, and possessing burying grounds, and laid upon the Representative or VEKIL, the duty of registering births and deaths, of receiving applications for marriage licenses, and for passports, and also the duty of dealing with all those matters which concern the relation of the community to the Imperial Government.

The Community have never been able to contribute, by fees, or by subscriptions, enough to cover the expenses of the agency or VEKILATE. This is the less to be surprised at, as the older Communities do not support their civil Administration by regular contributions. Their support comes from the gifts of wealthy individuals, from endowments, and from other sources.

The Protestant Community have to build churches, schools, and contribute to their support, as in leaving the old churches they abandoned their right to the edifices, and to the endowments of the old communities. They have also to contribute to the support of the sub-agencies, or DISTRICT VEKILATES.

The Protestant Community was never possessed of great wealth, and the events of the past years have brought, in very many cases, much financial embarrassment. The consequence is that the VEKILATE is most seriously hindered in its work for want of funds.

Appeals have on former occasions been issued in reference to this matter, but the Societies interested have declined to help, on the ground that the VEKILATE is a civil, and not a religious institution.

It cannot however be too strongly insisted upon, that the cause of securing for Protestants in the Turkish Empire the enjoyment of religious liberty, is bound up with the maintenance, and the proper administration of the VEKILATE. The community embraces all those who have adopted Evangelical Teaching, and have left the Gregorian-Armenian, or Orthodox-Greek, Syrian and Chaldean churches. It embraces also converts from Judaism to Evangelical Christianity. Without this Community all these would be regarded by the Government as outlaws.

All the Missionary and Bible Societies working in the Turkish Empire, are therefore most vitally interested in the maintenance of the VEKILATE.

It is estimated that for the proper discharge of the duties of the VEKILATE, an income is required of at least £500 per annum. This estimate does not provide for the salary of the VEKIL, who has the same civil duties to discharge as have the Gregorian-Armenian, and Orthodox-Greek Patriarchs.

The best solution of the difficulty would be the raising of an endowment fund of £10,000, or £12,000.

While not losing sight of that, the Committee, in the meantime, appeal to the Missionary, and Bible Societies interested in the Turkish Empire, to make a grant, if possible for a term of years, to assist in the support of the VEKILATE, the maintenance of which is absolutely necessary for the continuance and protection of their work.

For the Committee of the Constantinople Branch
of the EVANGELICAL ALLIANCE.

GEORGE WASHBURN, President.

F. W. ANDERSON, Secretary.

Constantinople, December 1897.